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ABSTRACT

The language of these stories, Siberian Yupik, in this book were first written down by Russian educator and linguist, Gregoriy A. Menovshchikov, during his 30 years of teaching and working with Eskimo languages in Chukotka, Russian, beginning in the 1930s. Siberian Yupik is the ancestral language of more than 2,000 people equally divided between St. Lawrence Island, Alaska, and the eastern tip of Chukotka. Thirty-five of the stories are transliterated from Menovshchikov's Cyrillic into the Latin alphabet and translated into English. All of the texts are presented in Yupik and English. The storytellers are: Ayveghhaq, Peter Tagikaq; Asuya Olqa Mumigtekaq; Alghalek; Nanughhaq; and Valentina Viri (Wiri). The stories are illustrated by local artists. On an audio CD-ROM, the translator, Christopher Koonooka, reads six of the stories in Yupik. (Contains 45 references.) (SM)

Ungipaghaghlanga

LET ME TELL A STORY

Quutmiit Yupigita Ungipaghaatangit
LEGENDS OF THE SIBERIAN ESKIMOS



TRANSLITERATED AND TRANSLATED BY

Christopher Koonooka (Petuwaq)

FROM THE CHUKOTKA COLLECTION OF
S.A. MENOVSHCHIKOV

STORIES TOLD BY

Ayveghhaq

Tagikaq

Asuya

Alghalek

Nanughhaq

Wiri

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**Ungipaghaghlanga
Let Me Tell A Story**

**Quutmiit Yupigita Ungipaghaatangit
Legends of the Siberian Eskimos**



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Let Me Tell A Story**

**Quutmiit Yupigita Ungipaghaatangit
Legends of the Siberian Eskimos**

Transliterated and Translated
by Christopher Koonooka (Petuwaq)
from the Chukotka Collection of G.A. Menovshchikov

Stories Told by
Ayveghhaq
Tagikaq
Asuya
Alghalek
Nanughhaq
Wiri

**Alaska Native Language Center
2003**

**Ungipaghaghlanga / Let Me Tell A Story
Quutmiit Yupigita Ungipaghaatangit / Legends of the
Siberian Eskimos**

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Fairbanks, Alaska

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Preface

by Steven A. Jacobson

The language of these stories, Siberian Yupik, is the ancestral language of slightly more than 2,000 people almost equally divided between St. Lawrence Island, Alaska, and the eastern tip of Chukotka in Russia. The language is known by a variety of names, including specifically "Yupigestun" or "Akuzipik" in the language itself, "the Chaplinski dialect (of Eskimo)" in Russia, "Central Siberian Yupik," "Beringian Yupik," "Yuit," and "Asian Eskimo." Whatever the label, it has the distinction of being the only indigenous language found in both America and Eurasia. It is also the only Eskimo-Aleut language that has a large number of loan words (about 300–1,000) from another indigenous language, Chukchi. This number of loan words indicates that Siberian Yupik culture has been deeply influenced by Chukchi culture (see Jacobson 2001:130–131).

The stories in the present book were collected some decades ago by Georgiy A. Menovshchikov, a Russian pedagogue and linguist who devoted his working life to the Eskimo languages of Chukotka where he started as a teacher in an Eskimo school in the 1930s. He continued working with the Eskimo languages as a linguist in Leningrad until his death in 1991. He published scholarly grammars and descriptions and pedagogies (1960, 1962, 1967, 1975), a dictionary (1983), and story collections (1939, 1947, 1986, 1987, 1988, 1989), with the later volumes containing newly published stories in addition to others that had appeared in previous volumes. These books, being Soviet publications, had the Yupik written in a specially adapted form of the Cyrillic (Russian) alphabet.¹ The 1988 volume from which the present book is derived was more scholarly in format than the others in that accent and vowel length were marked in the Yupik, and the stories were accompanied by Russian translations.² In the 1970s Michael

1. Early Soviet Yupik was written in a Latin-based orthography, but was soon replaced with a Cyrillic-based orthography.

2. The modified Cyrillic orthography used for the Yupik in the 1988 book differs from that used in most other Soviet Eskimo books in that я and ю are never used. Where in Soviet Eskimo books written for a "popular" audience я represents ya, here йа is used; where ю represents yu, here йу is used; and after s, l, or ll (с, л, or ль) where other Soviet Eskimo books use я or ю, here а and у are used instead. Also, here shwa (ɤ) is written before s, l, or ll followed by a consonant, whereas it is omitted in Soviet Eskimo books written for a "popular" audience. This departure from the "practical orthography" is discussed on pages 10–11 in the introductory material in Menovshchikov 1988, and was due to this being a scholarly work. The same linguistically more appropriate orthography had already been used in Menovshchikov's 1975 Naukan grammar/vocabulary and 1987 collection of Naukan stories (both directed at scholarly audiences).

Krauss of the University of Alaska made Menovshchikov's 1939 and 1947 volumes available to St. Lawrence Island Yupiks and others in Alaska by obtaining copies of the Soviet books. He had those and many other Soviet Yupik books photocopied, bound, and deposited in the schools in Gambell, Savoonga, and Nome, in the Alaska State Library in Juneau, in the University of Alaska Rasmuson Library, and in the Alaska Native Language Center archives in Fairbanks. Chris Koonooka (Petuwaq) has here transliterated thirty-five of the stories from the 1988 volume into the standard Latin-letter orthography used for writing Yupik on St. Lawrence Island, and has translated them anew into English. This work will make these stories accessible to a wider readership of Yupiks and others who may not have facility in reading Cyrillic.

In those cases where it was apparent that the original Cyrillic transcription had errors, Koonooka made minor changes in the Yupik. However, when the Russian version used Chukotkan Yupik words and suffixes or grammatical constructions which are not so common on St. Lawrence Island, these Chukotkan Yupik forms were retained. One can contrast this to the practice followed in earlier Alaska Native Language Center transliterations from Russian Yupik books. In *Ungazighmiit Ungipaghaatangit*, which Adelinda Badten transliterated in 1971 from Rubtsova's Chukotkan texts, distinctly Chukotkan Yupik words and forms were replaced with those more familiar to St. Lawrence Island Yupik speakers, though the replaced words and forms were noted as such. Back then the two communities were, of course, almost completely isolated from each other. Now Yupiks travel back and forth and—as they should—are becoming more familiar with each other's form of the language.

In some stories Koonooka changed phraseology to make sentences "read better" according to his feel for the Native language. This is in accord with the Yupik and in fact the general practice of transmission of oral tradition. It is also contrary to the widespread popular view that storytellers recite stories only after memorizing them word for word. The existence of two or more varying but clearly cognate versions of a number of stories in the written and audiotape corpus for Siberian Yupik from both Chukotka and St. Lawrence Island gives ample evidence of the altering process in oral transmission.³

Koonooka's English translations are from the original Yupik, but in cases where he encountered Yupik words with which he was unfamiliar he consulted the Russian translation.

3. See the Bibliography, including, for example, *Sikughaaghaqlu*, *Kaviiqlu*, *Meteghlluklu* (Menovshchikov 1947:54-59, 180-183), and *Sikughaaghenkut*, *Kaviighhaankut*, *Meteghllugllagenkut* (Apassingok et al. 1987:230-235).

Certainly the most difficult aspect of redoing these stories in the St. Lawrence Island orthography was distinguishing “rhythmically” lengthened but basically short vowels from inherently long vowels in the same position within words. In the form of the language used by the oldest generation of Yupiks, inherently long vowels in the position in question are “overlengthened”; they are of longer duration than rhythmically lengthened short vowels and are pronounced with a falling tone. On the other hand, in the form of the language used by speakers other than the oldest generation, this distinction in sound has virtually disappeared. Krauss noted this as long ago as 1975 in younger Yupik speakers from Savoonga (Krauss 1975:56), and a few years later the present writer noticed that the distinction was also disappearing among young adults in Gambell. Competent speakers of Chris’s generation, and many older speakers as well, are aware of the distinction, especially if pointed out to them in a minimal pair. Otherwise, however, they are sometimes unsure what kind of length a vowel heard as long has and thus whether to write such a vowel with a single or a double vowel letter. Menovshchikov’s scholarly texts do note a distinction by the use of accent marks and macrons, but the distinction is certainly not made accurately or consistently (and similarly in the Soviet Yupik dictionary [Rubtsova 1971]). In those instances where there was some question we had to seek grammatical clues of the sort discussed in the grammar book (Jacobson 2001:7-8). If a case in question was not amenable to such grammatical determination, that is, especially, if it was in a three-syllable base, we consulted the St. Lawrence Island dictionary (Badten, Kaneshiro, and Oovi 1987). The compilers of that dictionary were of the generation, perhaps the last such, that clearly heard the difference between rhythmically lengthened vowels and overlengthened vowels. Some words where the point in question arose were not in the dictionary. In these and other cases, our “educated guesses” and deductions might not have always been correct.

There is always a problem in presenting a translation along with a Native language text. This is quite apart from the question of whether a translation should be offered at all lest its very presence actually prove a detriment to those striving to understand the original. A literal translation may well be the most useful to a reader using that translation as an aid in understanding the Yupik, but its very literalness often results in awkward-sounding English, which hardly reflects the literary merits of the original. Being true to the original in one sense makes the translation untrue in another sense. The usual practice is to adjust the translation so that it reads smoothly in English, trying not to depart any more than necessary from the original. This is what has been done in this book. The translations are Chris Koonooka’s, edited—but no more than necessary for clarity and so

that they follow the canons of good English usage—by Tom Alton, the Alaska Native Language Center's editor. Indeed the sentences of the English and the Yupik correspond virtually one to one. The English translation of each Yupik story follows immediately after the Yupik, and the correspondence between English and Yupik paragraphs is established by paragraph numbers. In summary, the English translations here are intended primarily as an aid in understanding the Yupik. They have not been rewritten in English as is sometimes done in collections of translations of Native stories, especially those without the original Native language.

Yupik words used in the English text are those for which no completely adequate English equivalent exists, such as words for tools, household implements, parts of the house, foods, and supernatural beings. Such words are footnoted and explained at their first occurrence in the book.

Chris Koonooka has made the audio recordings on the included CD of six of the stories in this collection, one from each storyteller. A careful listener will note that in a few places he made minor changes as he read, substituting equivalent forms for those in the written text. This is a natural thing to do. The substitutions affect only suffixes, and are not major changes of word choice or order.

We at the Alaska Native Language Center would like to congratulate Koonooka for his fine work, and express our appreciation of the devoted efforts of the late G. A. Menovshchikov and especially the Yupik storytellers, Alghalek, Asuya, Ayveghhaq, Nanughwaaq, Tagikaq, and Wiri. We also thank Professor David Koester of the Anthropology Department at the University of Alaska Fairbanks for helping Chris obtain his Undergraduate Research Opportunity grant from the Provost's Office.

We note here the statement of Michael Krauss in his preface to *Ungazighmiit Ungipaghaatangit* (Badten and Krauss 1971):

We hope you will enjoy reading these stories, and will yourselves want to start writing St. Lawrence Island stories and history down, so that they will be preserved for your future generations as these Ungazighmiit stories are.

Now, two decades later, St. Lawrence Island stories and history are indeed being written down (see the Bibliography). May the present book contribute to the continuation of this activity and reinforce awareness of the linguistic and cultural connections between St. Lawrence Island people and their fellow Yupiks in Chukotka.

АКАДЕМИЯ НАУК СССР
ИНСТИТУТ ЯЗЫКОЗНАНИЯ

Г.А. МЕНОВЩИКОВ

**Материалы
и исследования
по языку
и фольклору
чаплинских
эскимосов**



Ответственный редактор
А. Н. Жукова



ЛЕНИНГРАД
„НАУКА“
ЛЕНИНГРАДСКОЕ ОТДЕЛЕНИЕ
1988

Title page from G.A. Menovshchikov's *Materials and Analysis Concerning the Language and Folklore of the Chaplinski Eskimos*.

38. Укаман'ан

1. Ымна-н'ук'. 2. Ун'азиг'мит Сивук'амун атх'амалг'йт.¹
3. Сивук'амун касималг'йт. 4. Кальутын', иламын' Сивук'аг'мит
таг'нух'ах'к'йт уайамак'ихкит малг'ук найакульх'ик.² 5. Агласи-
мак'ихкит Ун'азимун. 6. Мыкыл'их'ам атх'а Кангу, уйук'пых'-
ак'. 7. Аг'наг'ах'пьям атх'а Укаман'ан. 8. Аг'наг'ах'пьяк угиг'-
йах'к'астун ан'к'алик'ак'. 9. Ун'азимун кальутын', малг'утыгнын'
к'авамалг'йт. 10. Ак'ималг'йт Увин'имун таг'нух'ак тунях'тума-
кыхкан'ит к'уйн'илыгнун. 11. Касималг'йт Увин'имун. 12. Каса-
лг'имын' Увин'имун, ысх'амакан'ит к'уйыльыхпьягыт. 13. Апси-
макан'и к'уйыльыхым: 14. "Сан'афси тагистык?" 15. Акисимакан'-
ат ун'азиг'мит: 16. "Хуан'кута тагикут, инк'унамын таг'нух'ак
тук'фиск'ыльукык к'уйн'имын". 17. К'уйыльык сумых'таг'амалг'-

№ 38. Укаманан

1. Давно-мол-было. 2. Уназикцы на Сивукак отправились.
3. К-Сивукаку приблизились. 4. Прибыв-они, у-друзей сивукакских
детей-двоих отняли-они, двоих брата-с-сестрой. 5. Привезли-их
в-Уназик. 6. Мальчика имя Кангу младший. 7. Девуцы имя Укаманан.
8. Девуца для-замужества созревшая. 9. В-Уназик прибыв, дважды
переночевали. 10. Покочевали в-Увиник, детей обменять-чтобы на-
олений. 11. Прибыли в-Увиник. 12. Прибыв в-Увиник, встретили-
они крупных-оленоводо, 13. Спросил-их оленевод: 14. "Зачем при-
были-вы?" 15. Ответили-ему уназикцы: 16. "Мы прибыли, чтобы
детей продать за-олений". 17. Оленевод подумал, [что] ведь сына-

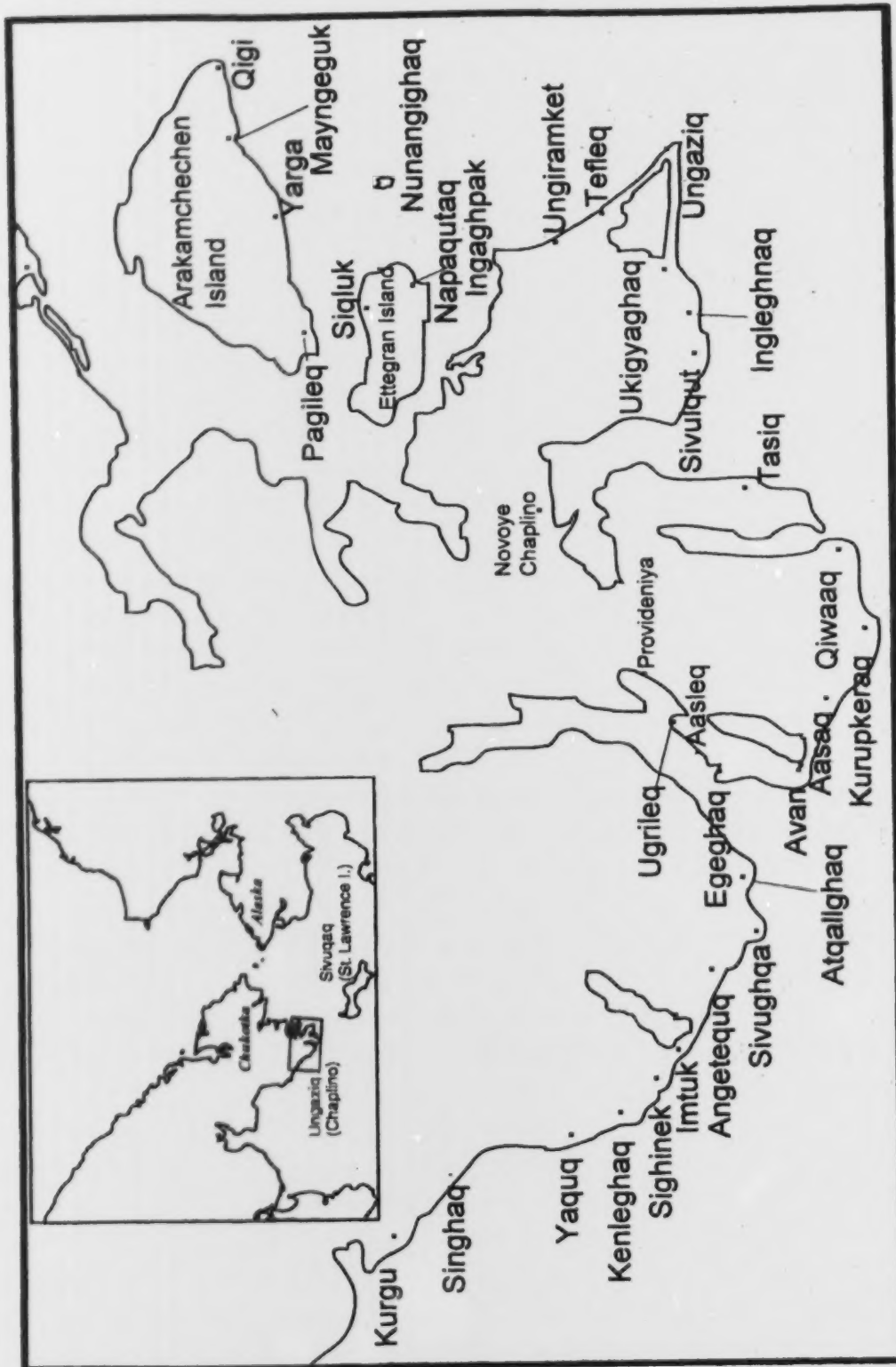
№ 38.

¹ Ун'азик' - название центрального населенного пункта азиат-
ских эскимосов группы ун'азиг'мит. Русское название - Чаплино.
Ун'азик' от основы ун'ак' 'усы', 'борода', -зик' - суфф. орудий-
ности. На диалекте ун'азиг'мит говорило большинство азиатских
эскимосов и эскимосы острова Сивук'ак'.

Сивук'ак' - эскимосское название о-ва Лаврентия (США) и ос-
новного населенного пункта на нем. Сивук'ак' означает 'впереди-
находящийся', 'передний', 'первый'. На Сивукаке проживает ныне
около 700 эскимосов, говорящих на языке ун'азик'мит с некоторы-
ми отличиями.

² Найакульх'ик - термин родства, означающий понятие 'брат-с-
сестрой'.

Three samples from Menovshchikov's 1988 collection. At top is the beginning of his
story 38 *Ukamangaan* by Ayveghhaq (Number 1 in the present book) in Yupik. Below
that is the Russian translation of the same lines. At bottom are two notes to the story by
Menovshchikov.



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Piinlilleq
Petuwaam igallgha

1Ungipaghaatet ukuni igani apeghtughistem linguist-em Georgiy A. Menovshchikov-em igaqsuwhaaqaqii apeghtughistenguluni Pamani 1930-ni. Ukuni igani qula akimigaq siipneqluku ungipaghata Menovshchikov-em igaquqii whangkuta Sivuqamelngughnun atightullemnnu mumighqughanka ama Laluramketimun mumighqughanka. Qamaglluki ungipaghaatet ukut Menovshchikov-em 1988-em igaaneng, *Materialy i issledovaniia po iazyku i fol'kloru chaplinskikh eskimosov (Materials and Analysis Concerning the Language and Folklore of the Chaplinski Eskimos)*, pinguat publish-ekkat Ruusemi.

2Una qepghaqaq allgeqaaguq maningyama grant-meng University of Alaska Fairbanks-em Provost-anganeng. Allgeghutelleghqun Sivuqaghtunga Ruuseghmiit atightullghitneng mumighqughanka whangkunnun atightughyugnaghtesqelluki Kaneghyengesim tanqiini 2001-mi. Piyuwhaagmun 45 ungipaghaatet 49-eneng 1988-em igaaneng. Iwernga piyalghiinga ilangi ungipaghaatem siingenllu aapqat, ilangillu aghsaan ayuqelghiit. Pinghisakenka, yuginaq akimigaq siipneqluku siiptuq mumighqughyaghqanka.

3Igleghutkelluku tawaten nanqigsimanginaamiita piinka. Anagnnatu-piglleghhii Menovshchikov-em igallghani. Ilangi atightuneghllugllaget repall Ruuseghmistun ayuqelghiikun mumiglluki wetku liigikngwaaghanka sangutangi ipa. Paamkughmiit akuzillghat allakaniq (katam ellngita *ukini-whangkutestun kaki-*, ama ellngitni *enngaataall* whangtutestun *elngaataall*), tespamkughmiistun ayuqut ukuni igani. Ilangakun Paamkughmiit akuzillghat igallgha anagngasugnillequq (katam *mengteghaq* nakaan *mangteghaq*).

4Enkaam ilangi akuzitem whanga nallukegkenka, sivukluki angayuqamnun Nayghwaaghmiinkugnun June-enkugnun aaptagka sangutangi. Enkaam ellngita nallukegkiit siivanlleghnun aapsaghtughanka sangutangi. Igamsiqayugvikanka kayusiqangatnga Kepelgunkut, Anaggutenkut, Iyaakankut, Uuzagenkut, Avaalagenkut, enkaam kiyang Rosa. Rosa-m aapqii sangutangi naten atullghi Quylliget akuzitngit.

5UAF-mun uteghnighyama Qaluvigem tanqiini 2002-mi Yupigem Prufiser-nga Steven Jacobson-llu yuvghiighaghpong qepghallghenka Yupigestunllu Laluramkestunllu. Amalleqa tawani upenghaani record-aanka CD-mun maligutngalghii igatgun.

6Ama nunam apellghi Igor Krupnigmeng Smithsonian Institution-meng allgeghtaput tuunii Sivuqaghhmiini nallukegkaput pamanlenguut nunat. Ama map-a tuunaa tespamum nunam naantulngi apeghluteng Yupiget ama Sighinegmiit kiyaghfikegkii.

7UAF College of Liberal Arts-em umiilgan John Leipzig-em ama ANLC-m umiilgan Lawrence Kaplan-em mani piyaqlegginaaghtaak teruwistemeng muutiyaghqaalunga Qakginkugneng Apughitenkugnun Chefaghnaghmeng ungipaghaatenun ilasaghqaluki.

8David Koester UAF-em Anthropology Department-meng qepghaghteghyagneng kayutkesaghaqa Undergraduate Research Opportunity Program-em maningviganeng. Taagken esgha una qepghaqaq allgeqaq. Ama igamsiqayugvikanka Nauka Publishing House-enkut St. Petersburg, Russia-melnguut aangghutkaangi ANLC-nkut ukut ungipaghaatet publish-enkaluki whatelluki.

9Ukut igat ama CD neghyukulluki akuzipillemnun Yupigetlu kiyaghtaallghanun nagneghusaghqaaluku iglehallemnun iknaughisaa-lukullu, pamanlliimta ungipaghaatngitneng.

10Ungipaghaghtet: (Menovshchikov-meng Valentina (Yata) Kunukam mumighquqii, enkaam Igor Krupnigem nallghughqegkii).

1. **Ayveghhaq** (1914-1947). Ungazighmii. Ungazimi allgeqaq. Ayaangaghmi alleqaq, enkaam yaywaalingughtegkaq, nunalgutangan anglistekaa kayusiqaa. Ayveghhaq ungipaghaallegllaguyalghii ama ilagallegllaguyalghii nunalgutangan pinganeng. 1940-mi ukut ungipaghatet allgeghtaqngameng 26 year-ngughtuq. Mekelghiighhaatmineng nagasuneghtughllagyaghtuq ungipaghaatmengllu, ilagaatmengllu alignalghiitlu ungipaghiitneng. Maakut umyugaanun piluteng sumegh-taghaghqelluku repall. Ayveghhaq ungipaghaneghmini apaqugha-qelghiinguq.

Menovshchikov-em igaquqaqii ama mumighqughii 30-t ungipaghatet Ayveghhaghmeng Ungazimi 1940/41-em uksughani, Ekaterina S. Rubstovam 50 ungipaghata igaquuluku 1940-mi.

Pingayuneng inglulek Ayveghhaam ungipagatngi ukunitut igani 1-8-eni.

2. **Peter Tagikaq** (1926-1941) Ungazighmii mekelghiiq. Mughun-niightem ungipaghaghtem Galmugyim (nani 1880-1957) ighnegha. Takigaam suflughtekaaqaa igaghyam sivulighnegha, taagken mughuunnigh-tengughsukaq. Angayuqaakek Ruuseghmiitingigasaghtuk. Tagikaam atangan Galmugyim uglaq sangwaa yuginaq sangwaa siipngaan ungipaghaata liisimaksaghaa. Avaqutaminun ilaminun nunalgutaminun ungipaghaghaqelghii sanghinneghmini mughunniinghinneghmini. Tagikaam nagatkii neqamikuqii atami ungipaghatangi. Ilangitnunllu laalighqwaaghaqelghii ununghagu vuvallanghatallu ungipaghaghyaghtughaghaqelghii, atumaghmeng aghulamaghmeng. Tagikaam piniqum-taagha ineghlaghllaga Ayveghhaq, yuuk nagatngwaaqayuk ama ungipaghallegllak.

1940/41-em uksughani Menovshchikov-em igaaghaqsaghii sivuliit igii akuzipigem grammar-ngi igaghviget sivulighneghitnun ayuqelghiit. Kayusingekaq Ungazim iglehutistengitneng, Chukotkam aaghtistengi Mayngankugneng Mallunkugneng. Tagikaaq tagiiqelghii elkegnun igalgusighyaghtughaqegkangek. Ataasimeng igagni kelqellukek ungipaghatem ilangi igaqumakangi. Taagken ima Menovshchikov-enkuk qepghalgutkusimalghiiik 30-t ungipaghatet taaqusimakangak.

Nukalpigaq quyamaghllak Tagikaaq. Takestaghaghmini kiyaghtaalleghmini liisimakegkani qamaglluki apellghitii. Palighvigem tanqiini 1941-mi peleghqegkaaftuq suflugameng pillgilliqiluni 15 year-ngughsimaghmi.

Tagikaam ungipaghii ukuni igani 9-20-metut.

3. **Asuya Olga Mumigtekaq** (1930-2001) Ungazimi allgeqaq. Ugimini kiyaghtekaaq Sighinegmi. Pingayuneng inglulegneng avaqtukikak. Menovshchikov qepghaluni Ungazimi 1954-mi Asuya, atightuqayuk pinaqnelghii, kayutkegkaqeftaa akuzipigem grammar-nganeng igaquuluni. Tamanillu Naayvaghvigem tanqiineng Kaneghyengesim tanqiinun igaquqaqii tawaten pillemtun tallimat ungipaghatet, Menovshchikov-em mumighqughaghtekii. 1970-nillu 1980-nillu nurse-nguluni qepghaaqaftuq Sighingem clinic-ngani, ama aflengakegkii avaqtani. Ama Sighinegmi aghulameng sameng alngunak Yupigem iglehneghaaneng apeghtughiikaq. *Asuyam ungipaghatngi 21-enkuk 22-nkunuuk.*

4. **Alghalek** (1920-1965). Ungazimi allgeqaq. Atightuqayuk ama igaqayugllugaaq yuuk. Ruuseghiitikayuk ama qitevegkayuk ama akuzipikayuk. 1955-mun kenlanga mughunniightengukaq ama ivenruutkegsaghtengukaq Ungazimi "nutaghami kiyaghtaalleghmi". Kingungani Egeghaghamun nuugtekaaguq pinighsaghistenguluni ama savikenghaaghameng ulimastenguluni. Provideniyam seaport-ngani ama qepghaaq. Rubstova kayusiqaa Yupik-Ruuseghmii dictionary-ngllalleghmeng. 1960-mi Alghalgem 14 ungipaghaata igaqegkaa Provideniya-mi

Alghalgem ungipaghatngi 23-31-nguut ukuni igani.

5. **Nanughhaq** (1911-1990?). Ungazimi allgeqaq. Igallgilnguq atightullgilnguq natengiighhaq Ruuseghmiitikayuk. 4 year-nguluni ayaakaq trachoma-luni. Nanughhaam uglaq ungipaghaata ama ilaagaata liisimaksaghaa, enkaam ungipaghaallegllaguyalghii. Ungipaghaatngi ilaagaatmeng ilatkat. 15 ungipaghatet allgeghquqat Nanughhaghameng.

Nanughhaam ukunun iganun ilatkat 32-34-nguut.

6. **Valentina Viri** (Wiri) (1942-mi allgeqaq). Imtugmii Sighinegmeng. Liitngwaaqaq Ruuseghmiitellegllalghii. Ima aghnaaghaghhaatmineng nagatngwaaqaq, ungipaghaatkegkii igaquqii ungipaghaatet.

Ukuni igani ungipaghaatnga Pista 35-nguuq.

Introduction

by Christopher Koonooka

1 The Siberian Yupik stories presented here were first written down by the Russian educator and linguist Georgiy A. Menovshchikov during his years of teaching in Chukotka beginning in the 1930s. In this volume, thirty-five of the stories collected by Menovshchikov are transliterated from his Cyrillic into the Latin alphabet and translated into English. All of the texts presented here in Yupik and English are taken from Menovshchikov's 1988 volume, *Materialy i issledovaniia po iazyku i fol'kloru chaplinskikh eskimosov* (*Materials and Analysis Concerning the Language and Folklore of the Chaplinski Eskimos*), published in the Soviet Union.

2 This project began with a grant for undergraduate research from the University of Alaska Fairbanks Provost's Office. With this funding, I went to Sivuqaq (Gambell) in December, 2001, and worked for one month with Native speakers of Siberian Yupik on the transliteration of the Menovshchikov texts. At first I proposed to transliterate forty-five of the forty-nine stories in the 1988 book, but as I looked further into the texts I found that some were duplicates of others and some were merely brief descriptions of ordinary events. After eliminating these, I was left with thirty-five to transliterate from the Cyrillic and translate into English.

3 While working on the transliterations in Sivuqaq, I found a few misspellings in the Menovshchikov transcriptions. Some of the Yupik was hard to decipher, and I was able to determine the correct words only by working back from the Russian translation. Where Yupik speakers on the Chukotkan side of Bering Strait use a different word or have a different pronunciation of a word than St. Lawrence Islanders (for example, *ukini-* rather than *kaki-* for 'to sew' and *enngaatall* rather than *elngaatall* for 'very much'), the Chukotkan form has been retained. In some few cases, this use of the Chukotkan Yupik form might appear to St. Lawrence Islanders as a misspelling (for example *mengteghaq* rather than *mangteghaq* for 'house').

4 I made a list of the words that I could not recognize and went through it with my parents, Job and June. Those words that my parents could not recognize I presented to a group of Sivuqaq elders and asked them if they knew them. For this I would like to thank Willis Walunga, Ralph Apatiki Sr., Anders Apassingok Sr., Daniel Iyakitan Sr., and especially Rosa Irigoo who explained the Chukchi loan words.

5 Upon returning to UAF in January, 2002, I began working with Professor of Yupik Steven Jacobson at the Alaska Native Language Center,

proofreading both the Siberian Yupik and the English. Also that spring I began recording the stories included on the audio CD that accompanies this book.

¶From Igor Krupnik of the Smithsonian Institution we received place name identifications that are unfamiliar to Siberian Yupik people on the Alaskan side. He also provided a map showing major places occupied by Siberian Yupik people and the Sighinegmiit.

¶The UAF College of Liberal Arts and ANLC Director Lawrence Kaplan arranged funding to hire artists Jeffery Apatiki of Sivuqaq and Percy Avugiak of Chefnak to make the illustrations that accompany these texts.

¶David Koester of the UAF Anthropology Department was my faculty sponsor for the Undergraduate Research Opportunity Program grant, which made this work possible. And finally, I wish to thank Nauka Publishing House of St. Petersburg, Russia, for granting permission to ANLC to publish these stories in this form.

¶This book and audio CD are produced with the hope of reinforcing our language and culture through our relatives' stories from across the strait.

¶Introduction to the storytellers. (Translated from Menovshchikov 1988 by Valentina Yatta-Koonooka. Edited by Igor Krupnik.)

1. **Ayveghhaq** (1914-1947). Ungazighmii. Born in Ungaziq. He was born blind and became an orphan to be supported and raised by his fellow villagers. Ayveghhaq was one of the most talented experts in oral narratives and songs of art created by his tribesmen. In 1940, when these tales were collected, he became twenty-six years old. He loved to listen to stories, tales, songs, and shaman's tales ever since he was young; those firmly passed in his memory and enriched his creative fantasy. Ayveghhaq was telling stories with high animation. When he was telling stories he came up and beautifully made imitations or speech characters, either of humans or animals. Menovshchikov recorded and translated about thirty stories from Ayveghhaq in Ungazik during winter of 1940-41. Ekaterina S. Rubtsova recorded about fifty more stories from Ayveghhaq in 1940 (Rubtsova 1954).

Ayveghhaq's stories are numbers 1-8 in the present book.

2. **Peter Tagikaq** (1926-1941), Ungazighmii, a boy from the village of Chaplino (Ungaziq). Son of the famous hunter and storyteller Galmugyi (ca. 1880-1957). Tagikaq successfully finished primary school and wanted to be a hunter. His parents were illiterate and didn't speak Russian. Tagikaq's father Galmugyi knew dozens of Yupik stories and usually recalled those

to his family members and fellow villages when he had free time or wasn't hunting. Tagikaq listened with interest and memorized traditional stories and myths told by his father. He also visited his neighbors by nights and during special ceremonies when stories were recalled and accompanied by songs and dancing. Tagikaq, like his senior friend Ayveghhaq, was a good listener, but he was also a good storyteller himself.

In winter 1940-41, I was working in Ungaziq in making the first textbook on grammar in the Siberian Yupik Eskimo language for primary school. I got help from the renowned community leaders and popular activists in Chukotka, Maynga and Mallu. Tagikaq would come to study with them. On one occasion, he brought his exercise book where he wrote down a couple of stories. We then began our creative cooperation, which resulted in some thirty stories recorded from Tagikaq.

A happy and joyful teen, Tagikaq did not live to tell all he had learned during his short life. He died from a tragic and careless rifle accident in August 1941 when he turned fifteen.

Tagikaq's stories are numbers 9-20 in the present book.

3. **Asuya Olga Mumigtekaq** (1930-2001). Ungazighmii. Born in Ungaziq, she lived with her husband and eight children in the community of Sighinek. During my work in Ungaziq in 1954, Asuya, who was highly literate and very active, acted as my key informant for writing down grammar materials in the Chaplinski dialect of the Siberian Yupik language. During this time, from October to December 1954, she also recorded, upon my request, five texts in the native Yupik language, which I translated right away. In the 1970s and 1980s, Asuya worked as a nurse in the Sighinek village clinic and cared for her large family; she also was very active in community life, in dancing and cultural performances in the village.

Asuya's stories are numbers 21-22 in the present book.

4. **Alghalek** (1920-1965). Ungazighmii. Born in Ungaziq. One who can read and write. Good with Russian, Chukchi, and Eskimo languages. Up to 1955, he was a hunter and motor mechanic in the collective farm "New Life" in Ungaziq. Later he moved to the village of Plover and worked as a repairman and metalworker at the Plover Bay repair workshop and at various workshops at the Provideniya seaport. He was actively assisting Ekaterina S. Rubtsova, Russian Yupik linguist, in preparing the card index for the *Yupik-Russian Dictionary* (in 1940-41, 1948, and 1955). In 1960 Alghalek wrote fourteen stories in Provideniya.

Alghalek's stories are numbers 23-31 in the present book.

5. **Nanughhaq** (1911-1990?). Ungazighmii. Born in Ungaziq in an Eskimo family. Illiterate and with a very limited knowledge of Russian.

She got blind from trachoma at age four. Nanughhaq knew numerous stories and songs, which she performed with great skill and artistic expression. Her stories were often interspersed with songs which, according to the story line, were performed by human and/or animal characters. Altogether, fifteen stories and songs were recorded from Nanughhaq.

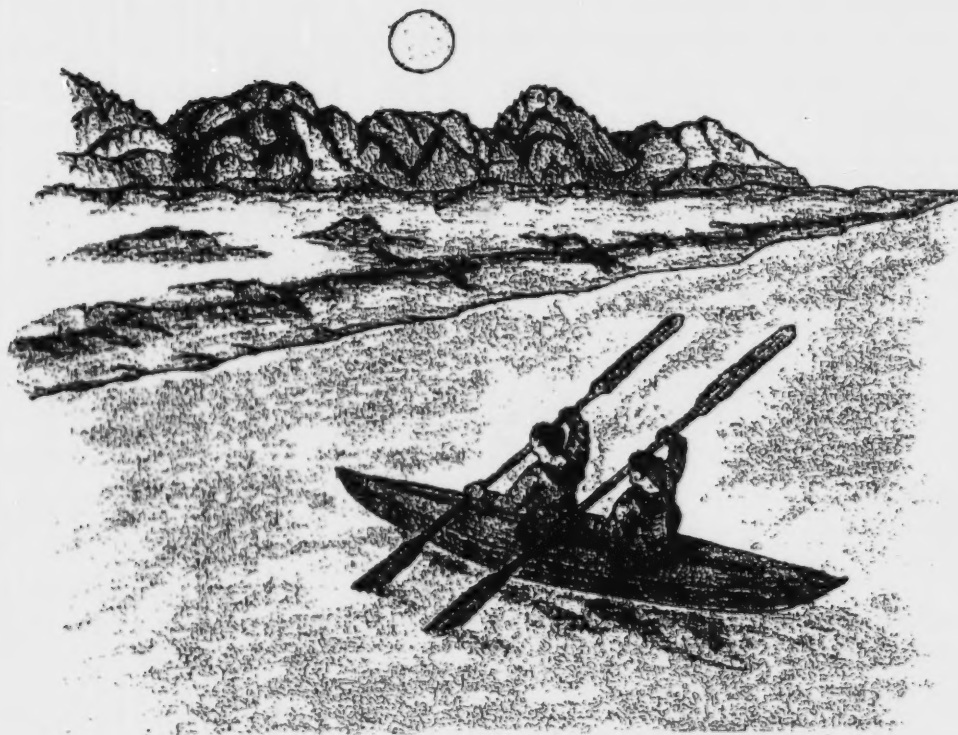
Nanughhaq's stories are numbers 32-34 in the present book.

6. **Valentina Viri (Wiri)** (born in 1942). Imtugmii from Sighinek. Educated and highly fluent in Russian, she was active in listening to, recalling, and even writing down stories in her native Yupik language since she was a young girl.

Wiri's story is number 35 in the present book.

Ayveghhaam Ungipaghii

Stories by Ayveghhaq



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1

Ukamangaan

1Imnanguq Ungazighmiit Sivuqamun atghaamalghiit. Ilameng Sivuqaghmiit taghnughhaghqiit wayaamaqegket maalghuk nayakullghiik. Aglaasimakegket Ungazimun. Mekelghiighhaam aatgha Kaanghu, uyuqlighpigaq. Aghnaghaghllagem aatgha Ukamangaan. Aghnaghaghllak ugighyaghqastun angkaliikaq. Ungazimun kaalluteng maalhugegneng qavaamalghiit.

2Aqimalghiit Uvingemun¹ taghnughhaak tuunyaghtuumakegket quyngilegnun. Kaasameng Uvingemun esghaamakangit Quyillegllaget. Aapsimakangi Quyillgem, "Sangafsi tagistek?" Akisimakangat Ungazighmiit, "Whangkuta tagiikut inqunamen taghnughhaak tukfiisqellukek quyngimeng." Quyillek sumeghtaghaamalghii, "Naqam ighnelek aangelghiimeng." Pimakanga, "Itupilqun ighneqa nulightughyaquni yuginakaghayaghamsi quyngimeng." Llaaghanwha tuunaqaat Ukamangaan aghnaghaghllak. Kaanghu tuunenghitaat mekelghiighhaq. Uteghsimalghii Ungazimun. Ukamangaan ugiightuq Quyillegmun Uvingeghmiimeng. Uginga yuukegtepiglleghhii ama sukatepiglleghhii ama iknaqepiglleghhii. Ukamangaan ineqsunapiglleghhii ama sungaghatepiglleghhii.

3Ukamangaan meghtaghaqelghii ama ukiniiqelghii. Meghtaghnaqneghmini ugkemeng qugtuqagni keviighaqegkek. Kiiwegnun kaanneghmini tamaghhaan aghneq ugkemeng miluqutaghaqelghii inglunganun. Tawatestaghhiiinaq. Ilangani kamengllaghtaamalghii. Uglapiglleghhii kamelghun ulimamakanga. Taaqegkani ugkemeng imighaqluku. Kamek taaqumakanga yuginaq qula siipneqluku tumangani inqunamen aasaghqaluku.

4Maaten ilangani metngeghumalghii. Kamelghun akmagluku aqeftaghghmun kanaghlluku igleghsimalghii. Igataneghmini kaamget tuguluki ugkemeng tugulluni neghaqelghii. Qavaghyuneghmini nunami temngi qavaghaqelghii. Kaamgi naavenghata allaneng kaamgaqelghii.

5Maaten ilangani kaasimalghii mengteghaghllagkun paaghqilngughqun. Mengteghaq neqetupiglleghhii, mangtagmeng ayveghmeng neghsameng

1. Anadyr.

ama quyngimeng. Amigem saaghwani saghumigneghem tungangani yugem neqanga. Ukamangaan aqumgaamaluku iitghumalghii aghnaghrukutaaghllak mataqeltaghhaq. Uvin'ga qatepiglleghhii qugintapiglleghhii. Pimakanga Ukamangaan, "Kakumiy, naken pizin?" Ukamangatem akisimakanga, "Quyillegneng piinga." Aghnaghrukutaaghllak aleghqugh-tuq, "Nakumiinguzin?" "Sivuqaghmiinguunga." "Saqumazin Uvingemun?" "Ungazighmiit akikumaatnga Quyillegnun." "Neghelta! Neneghmeng taaqegkumta ingaghquullghaakut. Whanga qavaneghtughllagtunga. Unaami taghsaghnaaghaghpenga. Taakuta ayveghem elqunghek akitma asingani tugunakegken taagken anagunakevnga naasqumkun. Taghtughnaaghtunga."

«Llaaghanwha neghusimalghiiik mangtagmeng Ukamangaatenkuk aghnaghrukutaaghenkuk. Neneghmeng taaqlutek ingaghquullutek qavaasimalghiiik. Unaami unanguluku taghtuumalghii Ukamangaan. Taghsaamakanga aghnaghrukutaaq, "Uyuq, uyuq taghtaa!" Nagaquumangisimalghii. Qaywa naasqwa kevgusimaaqsaqanga aghulasimakanga wanlegi nagaquumangisimalghii. Ayveghem naasqukek tugulukek uqliisimaaqsaqanga Ukamangaan alingumaaqelghii. Qenwat utaqiiluni lliightuq. Aghuliightuq taghsaghineghmeng. Iiwenllu aghneghem qukaanun lliighaquq aghnaghrukutaaghllak taghtuumalghii. Taghtughluni agniiquq, "Ii-ik, ii-ik, ii-ik, aghnaghaghghaghi whani allameng taghsanghilkuvnga neghelleqamken!" Aghnaghrukutaaq aqumumalghii. Pimakanga Ukamangaan, "Igatahtunga! Tuuninga taagken yugem neqanganeng." Ukamangaatem tuunumakanga. Aghnaghrukutaaghllak neghumalghii.

»Neneghmeng taaqluni aanumalghii. Ukamangaatem nallukumakanga natmun pimatanga. Tagiyalghiiimi unangumalghii neghsameng. Pimakanga Ukamangaan, "Enta neghelta! Unaami anagunakevnga taawanginaq wata. Iiwen anagunghilkuvnga neghelleqamken!" Neqaghlutek qavaamalghiiik.

«Unaami unanguluku taghtuumalghii Ukamangaan. Ukamangaatem elqunghek tugumakek. Sumeghtaghaamalghii, "Qaywa tuqulanga!" Anagumakanga naasqwakun qevuulluku. Aghnaghrukutaaghllak aqumumalghii nenglaamaghmi, "Ha-ha-ha-ha! Tawaten tawaten tawaten! Uveghllunga anagunayaqevnga aglaaghhaatenngam atkuka una aalluku. Yugunghitunga, kayngenguunga." Llaaghanwha aghulaqumalghii Ukamangaan Ungazimun.

«Igleghsimalghii kaasaghtuumalghii Ungazimun sukalluni. Igleghsimaluku yuggaam esghaamakanga mengteghaam saaghwaneng. Araamalghii, "Maakughsiy kayngeghllak taakwa!" Yulghutet ughluveteng panateng tugulaghluqi malighqaghaat. Ukamangaan araghtuq, "Kayngengunghitunga, aghnaghghaguunga!" Yaghlegi mulaaghtuq kayngestun. Ukamangaan aghuliightuq. Nasani mataghtaa. Gginaa aliightuq. Yuget esghaghluku



liisuqaat llaaghan Ukamangaan. Awenralengan pimakanga, "Tagipigesnaghtuten. Ayumiqun itagnatun tuunyaghtughlleqamken quyngilegnun." Aghnaghaam atkuni mataghluku taglaamalghii.

¹⁰Tawani neghtuq mangunameng. Qavanghituq. Esmamun piyaaguq. Tawani qiyamalghii nuna tukeghraamaan. Enkaamam iiwenllu mamlegtaqaa Ukamangaan qiyakestaghngaaghmi qavaamalghii.

¹¹Iwernga qavanguumalghii. Angyat tagiqeftut. Angyat kaatut. Araamakangat, "Ukamangaatnguzin?" "Ipapik." "Quneghluten angyamun uugten!" Llaaghanwha uugtuq Ukamangaan angyamun esghaghpenani. Suqsughtaghtut suqsughtaghtut. Sivuqamun kaatut. Qenaghpallaatut. "Esghaghhaatenngam nalugullghaaten quutmun!" Llaaghanwha sivukluni nalugutuq Ukamangaan esghaghpenani. Saaghhwaakun miluusimakangat nengik maalghuk mangtak. Ukamangaan pimakangat, "Esgha taana angyaataghqaghhaan! Aglaghnaqegkuvек tugunaken!"

¹²Qavaqestaghngaaghmi taghtughyalghiimi angyat aviitut. Piyalghiimi nunami allami liisuqaa llangaqa Sivuqami. Naqam saaghwani aghveghllagek maalghuk malluk. Taglaamalghii mengteghamun Ukamangaan. Pimalghii, "Ipapik Sivuqamun kaasimaftunga, u-u-u-u!" Quyaghllagumalghii mengteghamun kaatuq. Araamalghii ilutmun,

"Qamaay kenghaghmeng kumaghhutaghtek." Sivukluku nagaqunghitaat. Qavaataqut. Araghlaataghii, "Sukallusi!" Atanga taghtughtuq. Aapsimakanga, "Kinanguzin?" Ukamangaan akisimakanga, "Whangangunga!" Nuliini taghsaghaa, "Uyuq uyuq, taghtaa sukalluten! Llangaqa Ukamangaatem menga nagaqughaqa." Naanga nuughtuq. Aapsimakanga, "Kinanguzin?" "Sanaqestek whangangunga." Naangan atanga pimakanga, "Llangaqa Ukamangaatem menga." Atanga pimalghii, "Llangaqa llangaqa." Ukamangaan pimalghii "Entaqun taananguunga!" Iitghumalghii aagramun. Atani pimakanga, "Neneghmeng taaqegkufsi yuuk qaagna kelgughluku angyaataghhaanka saamkut pilagyaghtughnakesi!" Atangan aapsimakanga, "Sakun tagimazin?" "Qavangughlunga Ungazimi esnami qavanguqanka angyat Sivuqaghhmiit. Taaggun uugllunga taginga." Atanga ugpeghtuq panigmineng. Neneghmeng taaqluteng kelgughaat yuuk qamaglluku. Aghveghek maalghuk pilagumakegket. Taawa nengightuusimakangit taawanginaq.

13 Tefaay.

Ukamangaan

1 Once upon a time, some people from Ungaziq¹ went to Sivuqaq.² They kidnapped a boy and a girl who were siblings and took them back to Ungaziq. The name of the boy, who was the younger of the pair, was Kaanghu. The girl's name was Ukamangaan. Ukamangaan was at the age for marriage. When they got to Ungaziq, they slept two nights.

2 Then the people from Ungaziq went to Uvingen³ to trade the children to the reindeer herders. When they got to Uvingen, they saw Chukchis. A Chukchi person said to them, "Why do you come?" A person from Ungaziq replied, "We come to trade these children for reindeer." The Chukchi thought to himself, "I have a big son." Then he said, "If my son would get married to her, I would pay you twenty reindeer for her." They gave Ukamangaan to them in return for twenty reindeer, but they didn't give the boy, Kaanghu. They went back to Ungaziq. Ukamangaan married a boy from Uvingen who was handsome, fast in running, and strong. Ukamangaan was pretty and had rosy cheeks.

3 Ukamangaan would pack water and sew. When she packed water, she would fill her clothes around her body with meat. When she got to the river, she would throw the meat to the other side of the river. One time she

1. Chaplino or Indian Point, Chukotka, about forty miles north of Sivuqaq.

2. Gambell, St. Lawrence Island.

3. Anadyr.

made lots of boots. When she finished them, she filled them with meat. She had made thirty boots so she could use them on her journey.

¶One day she ran away. She packed a lot of boots on her back. When she got hungry, she would take food out of the boots and eat. When she got sleepy, she would sleep on the ground. When her boots wore out, she would change them.

¶One day she got to a big house where no one was home. The house had a lot of food: *mangtak*,⁴ walrus, seal, and reindeer meats. Next to the door on the left side was some human flesh. While Ukamangaan was sitting down, a very big woman came in naked. Her skin was white, and she was very fat. She said to Ukamangaan, "Oh, where do you come from?" Ukamangaan replied, "I came from the Chukchi." The big woman spoke, "Where are you from?" Ukamangaan said, "I am from Sivuqaq." The big woman asked, "What did you do at Uvingen?" "The people of Ungaziq sold me to the Chukchi," Ukamangaan replied. The big woman said, "Let's eat! After we eat, we will go to bed. I sleep heavily. You will wake me up tomorrow. There is a walrus skull under my pillow, hit me on my head with that. I will wake up."

¶So Ukamangaan and the big woman ate *mangtak*. Then they went to bed and slept. The next morning Ukamangaan woke up. She tried waking the big woman saying, "You, wake up." She didn't hear. Ukamangaan would pick up her head and shake her, and she wouldn't wake up. She took the walrus skull, aimed it at the big woman, and put it back down because she was scared. She stopped trying to wake the big woman. Then at mid-day the big woman finally woke up and said, "Ii-ik, ii-ik, ii-ik, my girl, if you don't wake me up again, I will eat you!" Then she sat up and said to Ukamangaan, "I am hungry, give me some of that human flesh." She gave her some and she ate.

¶After eating, the big woman left. Ukamangaan didn't know where she went. When the woman returned, she had caught a seal. She said to Ukamangaan, "Let's eat! Hit me with the walrus skull tomorrow, or else I'll eat you."

¶The next morning, Ukamangaan woke up. She took the walrus skull and thought to herself, "I'll go ahead and die!" She struck the big woman on the head hard. The big woman sat up laughing, "Ha-ha-ha-ha! Like that, like that, like that! You would have struck me before! You can go home now using my parka. I am not human; I am a bear!" So Ukamangaan left to go to Ungaziq.

4. Whale skin and fat, more popularly known as *makta'* from north coast Alaskan Inupiaq.

9She left and was quickly approaching Ungaziq. While she was walking, a man saw her from his house. He yelled, "My fellow residents! Here comes a bear!" The men took their bows and arrows and spears and chased the bear. Ukamangaan said, "I am not a bear, I am a girl!" However she roared like a bear. Ukamangaan stopped and took her hood off. The men stopped and recognized her. Her relative said to her, "You came back for nothing. Next year I will go give you to the Chukchi for good." The girl took off her parka and went to the houses.

10There she ate walrus, but didn't go to bed. She took a walk to the beach. There she cried while hitting the ground. As it was getting dark, she fell asleep.

11She had a dream. A boat came to her. The people in the boat yelled to her, "Are you Ukamangaan?" She replied, "It truly is me!" They said, "Close your eyes and come onboard the boat!" So she went onboard it without looking. They moved in the water making a rushing sound. They arrived at Sivuqaq and hit the ground with a crunching sound. "You can look now; jump onto the land. So Ukamangaan first jumped onto the land before looking. Then they threw beside her a share of *mangtak*. They said to Ukamangaan, "There's your food! Take it before you go home."

12As she was sleeping, she woke up and saw no boat. But she saw that she wasn't at the same land that she'd been in when she fell asleep; instead it looked like Sivuqaq. There were two beached whales by her. She went home. She said, "It is true; I am at Sivuqaq. U-u-u-u-u." She was very happy that she had gotten home. She yelled to the inside of the house, "Hey you in there! Turn on the lamp!" At first they didn't hear her. They were sleeping. She yelled again, "Hurry up!" Her father woke up and said, "Who are you?" Ukamangaan replied, "It's me!" The man said to his wife, "Hey you, wake up quickly. I think I hear Ukamangaan's voice." Her mother peeked out and asked, "Who are you? What are you doing?" Ukamangaan said, "It's me!" Her mother said to her father, "It sounds like Ukamangaan's voice." Ukamangaan said, "Maybe I am that very one!" She went into the *aagra*⁵ and said to her father, "After you all eat, gather everyone out there and go butcher my food at the beach." Her father asked, "How did you come?" She said, "I had a dream at the beach of Ungaziq that there was a boat from Sivuqaq. I got on it and came." Her father believed her. After eating, he went to get all the people. They butchered two whales and divided them among the village.

13The end.

5. Inner and sleeping room. The traditional Siberian Yupik house had two parts, the *aagra* and the *nateq* (outer room).

Ungipaghaan Ukiivagmiit¹

¹Imnanguq Ukiivagmii nuliilek, avaqutiilnguq. Nuliini awen iiwleng qiiitghaqegkanga. Ama nunalgutetuqat.

²Maaten ilangani aghnaq aanumalghii uginga mughusimaluku. Aanluni, anigusighaqluni, meghek anigumeng keviimakek. Llaaghanwha itegaan asingi aghimakangi. Taagken apegghiighyami iitghumalghii. Iteghyami, qulmesiitni meghmeng imiimakanga. Ama ugkellimalghii. Apegghiighyami ugkellineghmeng, qulmesiitni agaghsimakanga. Ama nanit qetngighqumakangi. Taagken ugimineng utaqiimalghii. Llaaghanwha uginga mulunghituq taglaamalghii. Kaalluni, iitghumalghii. Iteghyalghiimi unangumalghii. Taagken yugem nuliini tuqluumakanga, "Neghsaq taawa!" Nulighha aangghumalghii, "Aa-a!" Aghnam neghsaq itghusimakanga. Uginga efsughluni, iitghumalghii. Iteghyami, nuliini pimakanga, "Enta, iteganka malliighqi!" Llaaghanwha aghnam ugimi itegii aallgumakangi. Yuuk ayavisitamun aagghumalghii. Kaasami atkuni mataghsimakanga. Taagken amsikaghtuq. Nulighhan pilugugi agaghqughii.

³Apegghiighyami, qayuutaq saaglluku, ugin neqlightuumakanga. Neneghmeng taaqluni, nuliighmi kamegkek saafsimakek. Saafsaqegni, aghipateftuk. Yugem pimakanga, "Sangamek kaamgegken aghipatak? Awituwaq yugneng allaneng ugiighaquten!" "Waniwanllu, ugiighigatunga! Taawanginaq meghek anigumeng keviglukek, iteghtunga." Ugingan wanlegi nuliini qiiitghumakanga. Apegghiighyamigu ingaghqulluteng qavaasimalghiit.

⁴Unaami unaanguluku taghtuumalghiit. Taghtughluteng yuuk tungtuquyaamalghii. Kingunganeng aghnaq pilugugumalghii. Pilugugluni, aghulaqumalghii sikugnun. Ama sumeghtaghaamalghii, "Entaqun meghmi tuquyaquma, pinighnayaghtunga." Taagken igleghsimalghii. Meghnuneghmini aqfaataqluni, qenwat puqlayaaghqumalghii. Puqlayaquesami aghuliighumalghii. Meghnaalitkelluku uteghmun esghaghyalghiimi mengteghamllu esnamllu akulangani. Tawani meghnaalimalghii. Meghnaaliyami, igleghllaataghtuq tumangani aqfaataqluni. Qenwat unugyaghtughaa. Taagken aghuliighlaataghtuq. Esghaghyalghiimi neminitaqeftuq.

1. King Island.

5Aghnaq sumeghtaghaamalghii, "Entaqun kiyaghneghem meghmi tuqusnegha ighlekaanga. Itupill quutmi tuqusqesimakanganga." Taagken sumeghtaghaneghmeng taaqluni, Ukiivagmun mayuumalghii. Naqam alla sukatepiglluni Ukiivagem qaaynganun uugsimalghii. Uuglluni esghaamakanga uyghagrukutaaghllak sagleghaghllak. Taaggun aghnaq aqumumalghii. Tawani qiyaamalghii, nuna tukeghraamaan. Nutaan ugin qitelquvinghaa neqaata. Qiyam angtaanganeng repall araamalghii. Qiyamaluku sagleghaghllak sivutmun aghelqutqaghsimalghii. Qiyaqestaghnagaaghmi aghuliighaghsimalghii. Uteghmun esghaghyalghiimi payek esghaghaak. Aghnaq nekevluni payegnun qineghsimalghii. Qineghlluni esghaghyaqenni qaamnanga mamlegllagpetuq. Tawani esghapagumalghii ama sumeghtaghaamalghii, "Entaqun qamavek ifkaghyaquma, tuqunayaghtunga." Aghnaq aqumluni payegnun ighugni kanaghquusimakek. Tesqamani saafunnaqutkesaghtuq minglenganeng. Aghtughyami pimalghii, "Entaqun ifkaghlanga!" Llaaghanwha aghnaq ifkaamalghii. Ifkaghyalghiimi kuyapegakun tuusimalghii. Ifkaghviga taana nenglughllaguftuq. Taagken aghnaq kiwatmiighsimalghii, talligni saagtaghllukek.aqfaataqluni. Qenwat egkwaanun kaanneghmeng aghtughyami sumeghtaghaamalghii, "Una nenglukuniqegkegka entaqun nunaghllaguuq." Taagken igleghsimalghii.

6Nighuggaq aliighumakanga. Taagken igleghsimalghii. Nighuggaq taana takumakanga. Nighuggaq anglimalghii. Qenwat mengteghaqlu aliighumalghii. Kaasimalghii aghnaq mengteghaghrukutaaghllagmun. Taagken iitghumalghii. Iteghluni nateghmi qiighwumalghii. Ungavigllagneng nukalpigaq nuugumalghii. Nuugluni pimalghii, "Saam aghnaqaten?" "Ukiivagmiinguunga!" "Qaywa tughneghaanghisiin?" "Tughneghaanghitunga, yupiguunga! Elpeg yeqay entaqun tughneghaaguten." Yugem akita, "Tughneghaanghitunga yupiggaagunga, yupiggaagunga! Elpegngam saquzin ukavek?" "Ugima qiiqtanganga uglapiglluku ipagfigun tuqunalunga piyaghtunga. Tuquneghmeng aghtughtunga. Qenwat whaa tukughqalegnun ivaghiiqunga." Yugem pimakanga, "Walengqakun, taawa nulighqelleqamken! Enta iitghi!" Llaaghanwha aghnaq iitghumalghii. Iteghyan yugem pimakanga, "Amsikaghlluten neqmeng avegtaa! Negheltung!" Llaaghanwha aghnaq amsikaghtuq. Amsikaghhneghmeng taaqluni qayuutaq ketfaghaa. Taagken neqmeng avegtugtuq. Apeghiighluni avegtughat miluusimakangi. Neghumalghiik. Neneghmeng taaqlutek, yugem aghnaq pii, "Enta allighat saagtiki!" Llaaghanwha aghnam allighat saagsimakangi. Taagken ingaghquusimalghiik. Ingaghquullutek qavaasimalghiik.

7Unaami unaanguluku taghtughyamek, aghnaq ugingan pimakanga, "Mughutaghnaqunga qayakun aghvelegnun. Aghvenglunga tagillequnga."

Yuuk nategmun aatghumalghii. Ateghluni qayani ukigsimakanga. Ukiglluku, aqumumalghii qayaminun. Uunghani tuguluku, mingla naghullegyaqenni mingla quupaghsimalghii. Quupaghsalghiimi meghllak minglemeng iitghumalghii. Yuuk kesimalghii, eslamun angwaaghumalghii. Anqaghsan quupaghlak maamumalghii, ama nateq meghisimalghii. Taagken aghnaq ugimi kingunganeng ukinimalghii kamegneng. Iiwenllu aghneghem qukaghaqaa, kaamgek taaqumakek. Taaqsamikek enraq ugkellimalghii. Gaaghumalghii. Ugket ugusaki aqumesimakangi.

«Mulunghituq uvitanganeng mengqughusimalghii, ama meghllak iitghumalghii. Iteghyan aghnaq sumeghtaghaamalghii, "Awituwaq ugika taglaghtuq." Taagken aghuliighumalghii. Llaaghanwha uginga quupaghlakgun nuugumalghii. Nuugyalghiimi aghvengumalghii. Aghveq iingunaghlagan nategmun itghusimakanga. Quupaghlak taana maamumalghii. Nateghmi yugem aghveghllak kagimsimakanga. Taagken tawani kiyaghsimalghii.

«Maaten ilangani aghnaq aqsangumalghii. Aqsangluni ighniyalghiimi mekelghiighhagmeng, taagken taghnughhangumalghiit. Yuuk tungtu-quyaneghmini tungtungaqelghii. Meghmun pineghmini meghem teghikusaa allaghhiinaq unakaqegkanga. Ama awergha allaghhiinaq tawani kiyaghllegghii. Taghnughhaghhaq sukalluni anglimalghii. Mulunghituq aghnaq aqsanglaataghtuq, ighniyalghiimi aghnaghaghghagmeng. Taawa maalghugegneng taghnughhangumalghiik.

«Maaten ilangani yugem nuliini pimakanga, "Entaqun whavek tagiighen. Kinguneghten nagasaghtuqaghqi." Llaaghanwha aghnaq ugimi saaghwanun aglaamalghii. Tawani nagasimalghii. Nagaquunneghmeng aghtughtuq. Yugem aapsimakanga, "Qayugham sameng nagaquutaghneghhisin?" "Nakaa nagaquutaghneghhitunga." "Aa-a!" Yugem nuliighmi sigutkek suupataghaak. Pimakanga, "Enta allameng minglemun sigutegken mategllukek nagaten." Llaaghanwha aghnam sigutegni minglemun matesaqegni kinguneni atughllalghiit nagasimakangi. Aghnaq qiyamalghii ama araamalghiit kingunghi eslallugughunniteng. Taagken tawani qiyaneghmeng taaqumalghii. Taaqluni sumeghtaghaamalghii, "Amen nunamnun aglaghnaanghitunga. Luuraqlu nunamnun kaaskuma ugima tuqulleqanga."

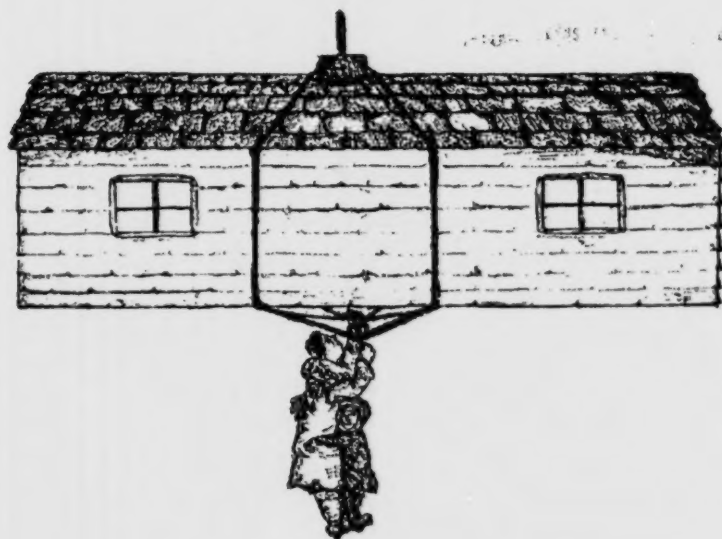
«Ugingan aapsimakanga "Aghyuqaghsigasiin?" Akisimakanga, "Aghyuqeghngaaghma salunga pilanga? Tumanga whangamni nallunaghtekanga." "Enta kalngaggaak kumlugpetun angkalghiik maalghuk ulimakek." Llaaghanwha aghnam kalngaggaak maalghuk ulimamakek. Apeghiighyakek, uginun kelgusimakek. Llaaghanwha ugingan tugumakek. Tugulukek awergham allaghhiinam melqwaaneng imiimakek.

Imineghmeng taaqsamikek aghnaq pimakanga, "Enta piighhangllaa." Llaaghanwha aghnaq piighhangllaamalghii. Taaqsami ugiminun kelgullaataghaa. Ugingan piighhaghqun kalngaggaak maalghuk petugumakek ama aghnaqlu aghnaghaghhaqlu. Apeghiighyamiki pimakanga, "Whagun naatghem qukaanun ukigгнаqamken. Enan kinguvneng mengteghaqlu maligunnaaghtuq."

¹²Taagken naatghem qukaanilnguq sagleghaghllak awisimakanga. Awisaqenni payeghllagek aliighumalghiik. Qaamnanga nighupiglleghhii. Yugem nuliini pimakanga, "Enta pinitun neghelta aghulaqfagilgavek." Llaaghanwha neghumalghiik. Neghutkelluku yugem nuliini pimakanga, "Taana aghnaghaghhaq elpek kevgaqelleqan. Whanga mekelghiighhaq taana kevgaqelleqaqa. Ama ungipaannaqamken, Ukiivagmi sama ugin nulightuumaag aghnaghaghneng maalghugegneng ineqsunapiglleghhiineng. Enekiitek vuvallaaqut, esghaghllaqaten. Entaqunngam ukigгнаqamken. Enan mengteghaq kinguvneng maligunnaaghtuq. Iiwen ugivek aap-naaghaaten, avelghaaiinagnaken. Sagiqegkan pinaken, 'Enan unaami ungipaannaghamken.' Iiwen naatghanun kaaskuvek uteghmun esghaghnaaghtuten. Mengteghaq esghaghllaqan. Esghaquvgu piighhaq ilemqughluku panikullghiitek aglaghhaatek mengteghamun. Aglaquftek mengteghaq qelpeghtekufsigu, iitquftek signeghet maalghugneghet tugulleqaten. Tugukufki ilakek signeghek mangtagmeng avegtuutaqlukek imighlleqagken. Ilakek quyngimeng avegtuutaqlukek imighlleqagken. Ugivek mengteghaanun aglaalleqagken. Llaaghanwha nanevgaat neghelleqiit. Taawa qamagtunga. Ukigгнаqamsi."

¹³Llaaghanwha yugem payek suupsaqegni anglighaataamalghiik. Taakwagun payegnekun ukigsimakangit. Nunamun tuusimalghiik. Tuusamek kalngak esghaghyaqeseng anglighllagumalghii. Mengteghaq tunutangitnun ifkaamalghii. Aghnak panikullghiik, qiivlutek aglaamalghiik. Kaallutek iitghumalghiik. Iteghlutek aghnam signeghet maalghugneghet tugumakangek. Tuguluki ilakek quyngimeng imiimakek, ilakek mangtagmeng. Apeghiighyamikek paniggani pimakanga, "Enta tawani utaqanga. Ugika payuggnaqaqa, naten kiyaghtaqa." Panigan aangghumakanga.

¹⁴Llaaghanwha aghnaq ugiminun aglaamalghii. Kaalluni iitghumalghii. Taawa vuvallaaqeftut ama yugtughllaguftuq. Atughaqeftut aghulamaghameng. Aghnaq aagramun nuugyan qallegnanighwaaghusimalghii. Taagken tawani esghapagumalghii. Ugini esghaghyaqenni quulqitem qaayngani nuliigqek maalghuk ingaghtaaghutaqeftuk. Aghnam ugiminun signeghek quyngimeng imaqelghiik tuunumakek. "Ang, ukuk naasiighqek!" Llaaghanwha ugingan signeghegneng ataasiq avegtughaq neghumakanga.



Taaqsamigu nuliighminun tuunumakek. Sivukluku nuliini liisuqumangisi-makanga. Nulighhan signeghek tugumakek. Tugulukek yugnun tamaghhaanun uyegsimakek avegtughat ataasikaghtaan. Taawateghpigaq naamamalghiik signeghek. Ilakeklu signeghek tugumakek mantagmeng imaqelghiik. Tanemwha ugiminun tuunlaataghaak. Pilaataghaa, "Enta ukuklu naasighqek." Llaaghanwha ugingan signeghek mangtagmeng imaqelghiik tugaak naasighlaataghaak. Avegtughaq ataasiq neghaa. Taaqsamigu nuliighminun signeghek tuunumakek. Nulighhan suglukanun tamaghhaanun uyegsimakek. Tanemwha signeghem imaa naamalaataghtuq. Signeghet imiighusata aanumalghii. Aanluni mengteghaminun aglaamalghii. Kaalluni iitghumalghii.

¹⁵Taagken ugingan yulghun tamana pimakanga, "Ukughsiy, entaqun aagna nulighqaqa!" Nuliini aallgha ineqsunalleghpigaa tugumakanga. Pimakanga, "Elpek atavek naavek enngaataall paniknakangaten!" Uwatmun ayagaghsimakanga. Aghnaq quulqitmeng asitmun ifkaamalghii. Pilugugluni aanumalghii. Aanyan yuuk pilaataghtuq, "Ukughsiy, entaqun aagna nulighqaqa, llangaqa nulighqa." Ilangallu nuliini tugumakanga. Pilaataghaa, "Uyuq elpeklu naavnun atavnun aglaghhaaten!" Yugem siingumakanga quulqitem qaaynganeng asitmun. Ifkaghllaataghaa. Aghnaq pilugugluni aanumalghii. Yuuk pilugugumalghii enkaam aanumalghii. Nutaghaq mengteghaq esghaamakanga. Tazingavek aglaamalghii. Kaalluni iitghumalghii.

¹⁶Iteghyalghiimi nuliini esghaamakanga. Nulighhan quyakumakanga aapsimakanga, "Sangaawagmi taakuk aghnaghaak?" Yugem akisimakanga, "Whanga nulighqesaghagka." Yugem aaptaa, "Elpek naken pizin?" "Unaami ungipaannaaghamken." Taagken aghnam qayuutaq ketfaghluku uginineqlightuumakanga. Uginga neghumalghii quyngimeng. Neneghmeng taaqsan nulighha allighimalghii nutaghaastaghhiinaghmeng. Allighineghmeng taaqsan ingaghqulluteng qavaasimalghiit.

¹⁷Unaami taghtughluteng nulighhan ugininepimakanga, "Pilugugi ungipaannaqamken." Llaaghanwha yuuk pilugugumalghii. Enkaam nulighqullghiik aanleghaasimalghiik. Aanleghaallutek Ukiivagmun mayuumalghiik. Qaaynganun uugsalghiimek saglegghaghlak esghaamakangat sagleggham saaghwani mayeghlaget. Aghnam pimakanga, "Taawa ungipaannaqamken, mayet ukut angeghquulteki mengteghamun." Ugingan aangghumakanga. Llaaghanwha angeghqughiit mengteghamun. Awergha allaghhiinaq amiq ilakunneghilnguq melqwa. Unaghhaaneng angaghqughaat unullghem kenlanganun. Apeghiighyameng aghnam ugininepimakanga, "Unaami nunalgutfut tamaghhaan awerghameng tallimakaghtaan uyeggnaken amilighaqluku ataasikaghtaan." Llaaghanwha yuuk aangghumalghii.

¹⁸Taagken iteghaatuk. Iteghaallutek neghtuk. Taagken ingaghquullutek qavaasimalghiik. Unaami taghtughlutek, yugem nunalgutni qamaglluku tuqlughteghumakanga. Taagken uyegsimakanga amimeng ataasikaghtaan awerghaneng tallimakaghtaan. Qamagsimakanga mengteghaq tamaghhaan. Taagken kenlanga yugem nuliini pillugaghnanighaa ama pinitun kiyaghsagutut. Yuuk neqengyughighllagtuq, ama aklungighimalghiit.

¹⁹Qamagtuq. Tefaay!

Story Of People Of Ukiivak¹

¹Once upon a time there was a person from Ukiivak who had a wife and no children. He always physically abused his wife. They had a lot of neighbors.

²One time the woman went outside while her husband was out hunting on the ice. She filled her bucket with snow to melt. So her boot bottoms got wet. When she was done, she went inside. She filled her pot with water and got some meat ready to cook. She placed her pot above the lamp and increased the light. Then she waited for her husband. In a short time, her

¹ King Island.

husband came in. He had caught a seal. He called to his wife, "I got a seal!" The wife said, "OK!" The woman brought in the seal. The man shook the snow off his clothes and went in and said to his wife, "Here, wipe my feet." The woman wiped her husband's feet. The man crawled toward the entrance to the sleeping area and took his clothes off. The woman hung up his clothes.

3Then the woman brought in the eating tray and prepared some food for her husband to eat. After eating, the man took his wife's boots and felt them. They were wet and he asked her, "Why are your boots wet? Maybe you are having an affair with another man?" She answered, "Not at all. I haven't been with any other man. The only thing I did was fill the water bucket with snow and come in." The man just beat her and they went to bed.

4The next day they got up and the man went caribou hunting. After he left, the woman dressed up and went out on the ice. She thought to herself, "Perhaps if I die in the ocean, it will be good." Then she went out on the ice. When she became tired, she ran. Then she got hot and so she stopped and rested. She looked back to see how far away from land she was, and she found that she was still between her house and the beach. So she got up and went again, running every now and then. It became dark and she stopped again. She looked back and saw that she was still in the same spot.

5She thought to herself, "Maybe God doesn't want me to die in the ocean. He wants me to die on land." She climbed Ukiivak as fast as she had been going on the ice. She got atop Ukiivak and saw a big rock and sat on it. The woman cried while hitting the ground. She just then remembered her husband's beatings. She was crying so much that she screamed. The big rock by her shifted a little. She stopped crying and looked back and saw that there was an opening in the ground. She stood up and looked through the opening and saw that it was very dark. Then she thought to herself, "Maybe if I fall into here I will die." The woman sat down and put her legs in the hole and tried to feel around it for a wall. When she didn't feel any, she thought, "Maybe I'll just fall." So she fell, and she landed on vertebrae. It was an underground house that she had fallen in. The woman went into the house running with her arms spread out every now and then. She wasn't getting to the end, so she thought to herself, "I thought this was a house, I guess it's a big land." So she continued.

6Then she saw a light. She went toward the light and it got bigger as she went. Then she saw a big house. She got to it and went in. In the *nateq*² of the house she coughed. A young man peeped out of a room and said,

2. Outer room. The traditional Siberian Yupik house had two parts, the *nateq* and the *aagra* (inner and sleeping room).

"Who are you?" She answered, "I am from Ukiivak." The young man said, "Are you sure you're not a *tughneghaq*?"³ She said, "I am not a spirit, I am a genuine human. Perhaps you are a *tughneghaq*?" The young man replied, "I am not a spirit, I am a human. What do you come here for?" "My husband beats me a lot, so I tried to kill myself. I couldn't kill myself, so I am now looking for a host." "Thank goodness, I will take you as a wife. Get in!" So the woman went in and the man said to her, "Take your clothes off and cut the food and let's eat!" So the woman took her clothes off and she took the meat platter and cut the food and they ate. When they finished eating, the man said, "OK, get the mattresses ready." So the woman did, and they went to bed and slept.

⁷The next morning the man said to the woman, "I am going hunting in my kayak for whales. I will catch a whale and come back." The man went to the outer room and took his kayak down. Then he went in it and sat. He threw his harpoon to the wall and a hole opened up. A lot of water came in the house and the man paddled out. After he went out, the opening closed and all the water went out of the outer room. The woman sewed boots after her husband left. Just as it became mid-day, she finished the boots. Then she got some meat ready for cooking. She cooked meat. After they were done cooking, she let them sit there.

⁸Not long after, there was a bang from right outside. A lot of water came in. The woman thought, "Maybe my husband is coming." Then her husband peeped through the hole. He had caught a whale. He brought the whole whale into the outer room. There the man broke the whale into pieces. They lived like that.

⁹Some time later, the woman became pregnant. When she gave birth, it was a boy. So they had a child. When the man went hunting for caribou, he would come back with caribou. Also when he went kayaking, he would bring back all kinds of sea animals. There were also all kinds of furbearing animals. The child quickly grew up. It didn't take long, and the woman became pregnant again. When she gave birth, it was a girl. So they had two children.

¹⁰One day the man said to his wife, "Maybe you should come here. Come listen to your family members." So the woman went by her husband and listened. She couldn't hear anything. The man said to her, "So, do you hear anything?" "No, I don't hear anything." "OK." The man blew in the woman's ears and said, "Now go lean your ear on the wall and listen again." So the woman leaned her ear on the wall and heard her people singing.

3. Traditionally a spirit, usually a shaman's helping spirit but also sometimes an evil spirit; it is now often called a devil.

The woman cried, and her people were saying that it had rained on them. Then she stopped crying and thought, "OK, I won't go to my village. For if I go to my village, my husband will kill me."

¹¹The man asked his wife, "Do you ever get homesick?" She answered, "I do get homesick, but what can I do. I have forgotten the trail back." He said, "OK, make two small sacks the size of your thumb." So the woman made two small sacks. When she finished them, she showed them to her husband and he took them. He filled them with all kinds of fur. Then he said to the woman, "OK, now make thread from sinew." So the woman made some and showed it to her husband. The man tied the two small sacks together. He also tied the woman and the girl together. Then he said, "I'm going to let you down here from the center of the outer room. There will be a house following after you."

¹²The man moved the big rock from the center of the outer room and there was a hole there. It was very bright in the hole. He said, "OK, let's eat one last time." So they ate. While eating, the man said, "You will keep the girl, and I will keep the boy. And I'm going to tell you, your husband at Ukiivak has married two really beautiful girls. They are having a ceremony, you will see. Maybe I will now lower you. There will be a house coming after you go down. Right then, your husband will ask you questions, don't answer him. If he keeps on asking, just say to him, 'I'll tell you tomorrow.' When you get to his outer room, you will look backward and see a house. When you see it, loosen the thread and you and your daughter go to the house. When you go over and enter, you will take two pots. You fill one of them with *mangtak* you cut and the other with reindeer you cut. You will bring it to your husband's house. There the elders will eat them. There, I am done with you, I'm going to lower you."

¹³The man blew on the hole and it got bigger. He let the two down through that hole. They reached the ground. They saw that their sacks had gotten bigger. The house fell behind them. The woman and her daughter went over to the house. They went in and a woman gave her two pots. She filled one with *mangtak* and the other with reindeer. When she was finished, she told her daughter, "I'm going over to see how my husband is doing." The girl said yes to her.

¹⁴So the woman went to her husband's house. She went in and saw that they were having a ceremony and there were lots of people. They were singing and dancing. When the woman peeked into the inner room, there was total silence. There she watched and saw her husband was lying with his two wives above the *naniq*.⁴ The woman gave the pot of reindeer to her

4. Traditional seal oil lamp.

husband and said, "Here, taste this." So the man ate a piece from the pot. The man recognized his wife and gave the pot to her. The woman took the pot and passed everyone a piece. The contents were just enough for everyone. She took the other pot and again said to her husband, "Here, taste this one too." So the man took the pot and ate a piece. Then the man gave the pot back and the woman again gave all of the guests a piece. Again, the pot's contents were just enough for everyone. When she didn't have anything else to give, she went home.

¹⁵The man said to everyone in the house, "You all! I think that woman is my wife." He took his other wife, who was very pretty, and said to her, "You should be your father's and mother's daughter!" And he threw her toward the exit. The girl fell from the platform. The girl dressed and went out. Again he said, "You all! I think that woman is my wife, she looks like my wife." He took his other wife and said to her, "You, you too go to your father and mother." The man pushed her down off the platform. The girl dressed and went out. The man dressed and went out. He saw a new house and went to it.

¹⁶When he went in, he saw his wife. His wife was happy for him and asked, "What were those two girls?" The man replied, "They were my wives. Where did you come from?" She said, "I'll tell you tomorrow." Then the woman took the eating tray and fed her husband. Her husband ate reindeer. After eating, the woman put down only new mattresses. After putting them down, they went to sleep.

¹⁷The next day they got up and the woman said to her husband, "Dress up, I'm going to tell you." So the man dressed up and went out. They went atop Ukiivak. There they saw a big rock. By the big rock were lots of boots. The woman said, "Now I'm going to tell you. Let's haul these boots home. The man agreed and they hauled the boots home. There were all kinds of fur and skins. They started hauling them in the morning and continued until night. When they were done, the woman said to her husband, "Tomorrow distribute to all of our fellow villagers five furs and one skin apiece." The man agreed.

¹⁸They went in and ate. Then they went to bed and slept. The next day the man called all of his fellow villagers. He passed out to each of them one skin and five furs. He gave some to every household. From then on, the man stopped beating his wife, and they had a good life. The man was a successful hunter and they became rich.

¹⁹The end.

Yaywaalingiighhaak

1. Imnanguq, aghnaghaghhaqlu mekelghiighhaqlu nayakutalghiik. Nayagan aatgha Taykengaawen, mekelghiighhaam aatgha Taykegergen. Nunami kiyaghlllegghiit Nuutqami. Nunalgutetuqat ama umiilelget. Umiilgita yaywaalingiighhaak piniqepigtekek. Maaten ilangani igatiquimalghiit nunalgutangit. Katamqun umiilgat neqelek. Taagken umiilgem nuliini pimaqegkanga, "Yaywaalingiighhaak neqaghghaghmeng tuunaghtaaqikek, salin esghaghhu kayaalnguuk." Llaaghanwha nulighhan neqmeng aglaasimakek. Llaaghanwha neqayugumalghiik igatiquumangisi-malghiik. Nunalgutangit paneghaasimalghiit.

2. Maaten ilangani mekelghiighhaq sumeghtaghaamalghii, "Naten piyaquma neqmeng tugunnayaghsinga." Mekelghiiq unagsighwaaghmeng itghusimalghii. Taagken savighhumakanga. Tullumkeghlluku taaqumakanga. Taaqsamigu neghquaaghhaq tugutkuvinghaghhaq ulimamakanga tugeghpaggaq. Taaqumakanga. Taagken tapghaghghaghmeng ivaghimalghii. Naalkusami unagsighwaaghem iqugakun petugumakanga. Enkaam asinganun uyghaggaq petugumakanga. Taagken Taykegergen yataaghqu-malghii. Nayani pimakanga, "Qiiptaasimeng taaqutunga. Qiiptaghyaghna-qunga. Aghulaqegkuma elpek siklaghyaghnaaghtuten mengtegham



saaghwanun piitutelegnun." Taagken Taykegergen esnamun atghaamalghii. Sigugneghmun uugsimalghii. Uuglluni anglaaq ukinnaqumakanga. Ukisamigu qiiptaasini ateghlluku qiiptaamalghii elqwaaghmeng.

3Nayaga Taykengaawen aanumalghii. Alungutellghem asingani siklaamalghii. Siklaghluni piitutmeng akuquusimalghii. Taagken saghnaamaluku yuuk tagimalghii. Ratamiirakek qatelghiik. Kaalluni Taykengaawen tuqluumakanga, "Taykung, Taykung, whanga tuguyugaqsaghamken!" Taykengaawem akisimakanga, "Elpenun sumeghtaghanghitunga nulighqesqellunga. Enmis aghulaqi!" Llaaghanwha yuuk aghulaqumalghii. Piyalghiimi qatelghiinguftuq. Taagken yuuk ilanga tagimalghii. Ratamiirakek kaviinguuk. Kaalluni yugem tuqluumakanga, "Taykuung, Taykuung, tugunaluten piiqsaghamken!" Taykengaawem akisimakanga, "Sumeghtaghanghitunga elpenun nulightuulunga! Enmis aghulaqi!" Llaaghanwha yuuk aghulaqumalghii. Piyalghiimi kaviipig-gaaftuq. Taagken tawani kiyaghsimalghii. Kiyaghsimaluku yuuk tagimalghii tagneqegtameng atkukelghii. Yugem tuqluumakanga, "Taykung, Taykung, esghaqaqun ukavek!" Llaaghanwha Taykengaawem esghaama-kanga. Esghaghluku iqlighsimalghii. Allameng tuqluumakanga, "Taykung, Taykung, ugiksukanghisina?" Taykengaawen yaghlegi nenglaamalghii, "Ete, etc." Yugem pimakanga, "Nengliisqenghitamken ipapik piimken." Taykengaawem pimakanga, "Taawanginaq whanganginanghitunga, anengalguunga. Aamtaam ighlekegkaanganga ugiighnaanghitunga. Aamtaam aangqanganga ugiighllequnga." Yugem pimakanga, "Wiin aghulaqnaqunga. Enan anengan tagikan whangallu taginaaghtunga." Llaaghanwha yuuk aghulaqumalghii. Taykengaawen piitutmeng allaghiinaghmeng saghnaamalghii. Taaqluni iitghumalghii.

4Mulunghituq Taykegergen esnameng taglaamalghii mengteghaminun. Qiiptaqengumalghii elqwaaghmeng. Elqwaaghet qungangitgun maklak kanaghsimakanga. Iteghluni nayani pimakanga, "Qiiptaqengumanga elqwaaghmeng. Elqwaaghet qungangitgun maklagmeng qiiptaqengu-manga." Nayagan pimakanga, "Kay, walenqakun! Neghellequkung ighivgaghhaq ataasighhaq." Taagken Taykengaawem maklak aftaamakanga. Taykegergem pimakanga, "Umiilegput neqmeng aglaatigu, elqwaaghmeng unatameng." Llaaghanwha Taykengaawem sagneghni neqmeng imiimakek elqwaaghmeng ama unatameng. Taagken aglaasimakek umiilgem nulighhanun. Kaalluni iitghumalghii. Iteghyan qamaken aapsimakangat, "Kinangaawa?" Taykengaawem akisimakangi, "Whanganguunga, taawa neghyaghqaghhaat." Umiilgem nulighhan nuugvikumakanga. Aapsimakanga, "Kinkut neqengat?" "Taykegergen maklagmeng qiiptaqengumalghii." Taagken aghnam sagneghek tugumakek. Tugulukek

niivlukek Taykenaawemun tuunumakek. Llaaghanwha Taykengaawem aglaasimakek. Kaalluni iitghumalghii. Iteghluni amsikaghsimalghii.

«Mulunghitug nateghmeng kavlegusimalghii. Taykegergem aapsimakanga, "Kinangaawa?" Yugem nateghmeng akisimakanga, "Whanganguunga." "Iitqaalten!" Llaaghanwha yuuk iitghumalghii. Iteghyalghiimi aghneghniimnanguftug. Iteghyan Taykegergem aapsimakanga, "Saqughllagsin?" Yugem akisimakanga, "Nayagen tuguyaghtughaqaa. Iiteg'qun ighlekenghilkuvgu enan nayaka tugunayaghan." Taykengaawem Taykegergen aksaqluku pimakanga, "Taykegur, angeghnakevnga!" Taagken yuuk Taykegergem pimakanga, "Aghnaghaq umyugalgulghii angeghyukuni ugiighlleqelghii." Taagken Taykengaawem pimalghii, "Taawa ugiightunga, ighsanghitunga!" Llaaghanwha yugem Taykengaawem aglaannaqaa. Taykegergen pimalghii, "Wiin ataasimeng qavaa. Unaami aglaghhaaten." Llaaghanwha yuuk tawani qavaamalghii.

«Unaami unaanguluku nuliini aglaasimakanga. Yugem nayaga Taykegergemun tagimalghii. Taykegergen nulightughtug. Taykegergen enngaataall unangyupiglleghii. Maaten ilangani yuuk tagimalghii Taykegergemun. Pimakanga, "Taykegur, seghleghunayanghista mengteghaput qerngughusaqumteki." Taykegergem akisimakanga, "Entaun pinighnayaghtukut." Unaami taghtughluteng mengteghateng naafqumakangat. Naafqelluku mesungesagem saaghwanun aglaamalghiit. Taagken mesungesaget tunuqiitgun mengteghaamalghiit. Tawani kiyaghsimalghiit.

«Maaten ilangani yuuk tagimalghii. Kaalluni iitghumalghii. Taykegergen tuqluumakanga, "Taykegur, whangkunnun aglaqaa, esghapagyaghtuqaghnga!" Llaaghanwha Taykegergen ellngitnun aglaamalghii. Iteghyan Taykengaawem pimakanga, "Ugika esghapaggu mughunnaqelghii." Yugem kameni tugumakanga. Tuguluku nuliighminun tuunumakanga. "Taykengaay, kaamka piginighhu!" Llaaghanwha Taykengaawem maklagem ungalghunganeng kaamga kanaghfikumakanga. Inglunga neghsam ungalghunganeng kanaghfikumakanga. Taagken yuuk kaamgumalghii. Kamegluni nekevyalghiimi aghenqignegha itegaa maklagestun puugumalghii. Inglunga neghsastun puugumalghii. Taagken esnamun atghaamalghii. Kaalluni aqumuq. Aqumyan maklak neghsaq nuugleghasimalghii. Taagken yugem savigmineng kenuqaamakanga tuqulluku. Llaaghanwha maklagmeng neghsameng taglaquusimalghiik mengteghamegnun. Taagken tawani kiyaghsimalghiik.

«Taykegergenllu litiyalghiimi enngaataall unangyuughsimakanga. Teghikusameng tamaghhaaneng aghtughnaniimalghii. Maaten ilangani yugem tagiluni ungipaasimakanga, "Unaami vuvallalleqakut.

Ingluklighhamnneng kayaalqiiraghyaghtut tagillequt sanqutetuumaghmeng. Tagillequt atungagmeng tanpegghmeng temkagmeng tapghaghmeng. Ellngita aghulastekaqaat amiqluggaq. Aghulaneghmini taawanginaq ilagaatnginaghqun nalughqutaghaquq. Kayaalqegkunikut sanqutamnneng wayaghlleqiinkut." Taagken yuuk mengteghaminun aglaamalghii.

Enngaatall Taykegergen nagaqughluni qevuulluni alingumalghii inqun wayaghnayukangisteng. Unugyagu Taykegergen aanumalghii. Aanluni uughqanun esghaghyaamalghii. Agepsughtaaghet esghaamakangi. Takumakangi. Kaasaqenni nenglungtuq. Iitghumalghii. Taawa nanevgaghllaklu aghnalwaaghllaklu esghaamakangek. Nanevgaghllagem pimakanga, "Saquzin?" Taykegergem akisimakanga, "Apeghtiisqellunga taginga." Nanevgaghllak pimalghii, "Enta apeghtughlaken! Taawanginaq aapnaqamken, ingluklighhaghpesi aghulastengat naten piyaghqaawa?" "Taawanginaq amiqluggaq nalughqutaghyaghqaaguq." Nanevgaghllagem nuliini pimakanga, "Aghnalqwaay, enta saguyagka tagivaghqek!" Llaaghanwha aghnalqwaam saguyak nanevgamun tuunumakek. Nanevgam tugumakek. Taagken pimalghii, "Nagu teghlaghllak? Tagi whavek. Ilagaannaqamken!" Teghlaghllak nanevgam kaagkaakun nalugumalghii. Nanevgaam ilagaasimakanga, "A-ya-ngi-yaa, ya-ngi-ya-ngaa, a-ya-ngi-ngii ya-ngi-yaa!" Teghlaghllagem yaqugni saagtaatamaagkenka tuyegni



qapragssimakek. Ilagaan naangyan qetgeqaamaghmi qalghiqaamalghi. Taagken nanevgaam pimakanga, "Taawa apeghtughamken! Aglaghhaaten!" Llaaghanwha Taykegergen aglaamalghii. Kaalluni iteghluni amsikaghluni qavaamalghii.

¹⁰Unaami unanguluku nayagan aqfaamakanga. Qineghlluni aapsimakanga, "Nagu Taykegergen?" Taykegergem akisimakanga, "Whaantunga!" Nayagan pimakanga, "Whangkunnun aglaaqaa! Ugika vuvallanaquq." Llaaghanwha Taykegergen pilugugluni aglaamalghii. Kaalluni iitghumalghii. Mulunghituq inglunganeng qimugsilghun kaatqusimalghii atungagmeng tapghaghmeng temkagmeng tanpeghhmeng usiluteng. Taagken tukiita itghuusimakangit. Vuvallalghiit sivukluteng ilagaamalghiit. Taaqsata aqelqiit ilagaamalghiit. Llaaghanwha amiqluggaq keftaghluni nalughqutaghyalghiimi tamaani aqelqat kayaalqiimalghiit.

¹¹Taykegergen ugumiyugumalghii. Taagken pimalghii, "Enta saguyak tagivaghtekek! Whangallu ilagaqaghlanga!" Llaaghanwha saguyak tuunumakegket. Taykegergen kallagsimalghii. Ilagaatni puygumakanga. Pimalghii, "U-uk, ilagaatka puywaaqa! Natungaawalli?" Nayagan aanqusimakanga. Liisimakeftaa, "A-ya-ngi-yaa, ya-ngi-ya-nga, a-ya-ngi-ngii, ya-ngi-yaa!" Taykegergen pimalghii, "A-a, taawa taawa! Nagu aghulastekaghqaa teghla?" Teghlaghlak Taykegergem kaagkaakun nalugumalghii. Taykegergen aanqusimalghii, "A-ya-ngi-yaa, ya-ngi-ya-ngaa, a-ya-ngi-ngii, ya-ngi-yaa!" Aga tuyegni qapragssimakek. Ilagaan naangyan qetgeqaamaghmi qalghiimalghii. Nanevgaat araasimalghiit. "Taykegergen kayaalqiiguq!" Taagken Taykegergen pinitun kiyaghsgusimalghii ama aklungighighllagumalghii.

¹²Qamagtuq. Tefaay!

The Two Orphans

¹Once upon a time there were girl and boy siblings. The girl's name was Taykengaawen, and the boy's name was Taykegergen. They lived at a village called Nuutqa.¹ There were a lot of people in that village. They also had a chief who cared a great deal for the orphans. One time the village had a shortage of food. The chief had food, so he said to his wife, "Do give the orphans some food, as they are still weak." So his wife often brought the two food to eat. So they ate and never got hungry. Their fellow villagers died of starvation.

1. Location unknown.

One time, the boy thought to himself, "I wonder if there's some way I could get some food." The boy brought a stick into the house and hewed it. He made it round and finished it. He took an old piece of ivory and made a harpoon shaft. He finished it. Then he looked for some rope. He tied the rope to the end of the stick. Then he tied a piece of stone on the bottom of it. He got ready and said to his sister, "I have finished making a *qiip̄taasiq*.² I'm going seaweed picking. You will go digging by the house for plants when I leave." Taykegergen went down to the beach and got on the ice and made a hole. There he twisted his stick to get seaweed.

His sister Taykengaawen went outside and dug under a snowdrift and picked plants. While she was picking, a man wearing a white cloak came. The man called to her, "Taykuung, Taykuung³ I want to take you as a wife." Taykengaawen replied, "I am not thinking for you to have me as a wife! Now, go away!" So he went away and he turned out to be a white fox. Then another man came wearing a red cloak. The man called to her, "Taykuung, Taykuung I want to take you as a wife." Taykengaawen replied, "I am not thinking for you to have me as a wife! Now, go away!" So he went away and he turned out to be a red fox. Then she stayed there. Another man came wearing a black parka. He called to her, "Taykuung, Taykuung, try looking at me." So she looked at him and she smiled. Again he said to her, "Taykuung, Taykuung, do you ever want me as a husband?" Instead Taykengaawen laughed. The man said to her, "I didn't intend to make you laugh. I am being serious." Taykengaawen said to him, "But it's not only me, I have an older brother. If he doesn't let me, I won't. If he does, I will marry you." The man said, "I am leaving for now. When your brother comes, I will come too." The man left. Taykengaawen picked all kinds of plants and went in the house.

It didn't take long before Taykegergen came back from the beach and apparently had gotten some seaweed. With the seaweed, he also caught a bearded seal. He went in the house and said to his sister, "I got some seaweed. And along with the seaweed I got a bearded seal." Taykengaawen said, "Oh how thankful. We will now eat one night." Taykengaawen butchered the seal. Then Taykegergen said, "Take some meat, seaweed and greens to our chief." So Taykengaawen filled a bowl with meat, seaweed and greens and took it to the chief's wife. She got to the house and went in. They asked, "Who is it?" Taykengaawen said, "It is me. Here's some food."

2. A device used to gather seaweed from the bottom of the ocean. It consists of a stick with a hook projecting from the end, which is twisted to entangle the seaweed.

3. Polite shortened way of addressing Taykengaawen.

The chief's wife peeked and asked, "Who got the food?" Taykengaawen said, "Taykegergen got a bearded seal while picking seaweed." So the woman took the bowl and poured it in her own and gave it back to Taykengaawen. Then Taykengaawen went home.

5Not long after, there was some noise in the outer room. Taykegergen asked, "Who is it?" The man replied, "It's me." "Come in." The man from earlier in the day came in and Taykegergen asked him, "Why did you come here?" The man replied, "I came to take your sister as a wife. If you don't refuse, I'll give you my sister to be your wife." Taykengaawen secretly said to Taykegergen, "Say yes." Then Taykegergen said to the man, "The girl has a mind of her own now, if she wants to get married, she will." Taykengaawen said, "There, I am now married, I didn't refuse." So he was going to take Taykengaawen home. Then Taykegergen said, "Sleep here one night. You can go home tomorrow." So the man slept there.

6The next morning the man took his wife home. The man let his sister go to Taykegergen, and so then he was married. Taykegergen was a very good seal hunter. One day the man came to Taykegergen and said to him, "Taykegur,⁴ would it not be good to put our houses together?" Taykegergen replied, "I think it would be good for us." The next day they got up and disassembled their houses and put them next to the (place of) killer whales. They put their houses together behind the (place of) killer whales. They lived like that.

7One day the man came to Taykegergen and said to him, "Come to my place and watch me." So Taykegergen came to his place and his sister said to him, "Watch how my husband is going to hunt." The man took his boot and gave it to his wife and said, "Taykengaay dear, put on the soles." So Taykengaawen put bearded seal whiskers in one side and spotted seal whiskers in the other side. Then the man put on his boots and stood up. One side of his boots breathed like a bearded seal and the other side like a spotted seal. The man went down to the beach and sat down. Then bearded and spotted seals showed up. The man stabbed them with his knife, killing them. So they brought home a lot of seals. They lived like that.

8Taykegergen did that too and he became a very good seal hunter. He had no difficulty getting any animal. One day his brother-in-law came and told him, "We are having a ceremonial contest tomorrow. Our rivals will bring with them equipment such as walrus skins old and new, sealskins and ropes. Their dancer is a little weasel. He jumps and dances when they

4. Polite shortened way of addressing Taykegergen.

sing. If they beat us, they will take our equipment away." Then the man went to his house.

⁹When Taykegergen heard about this, he was very afraid of them taking away all their things. When it got dark, he went out and walked to the south side. He saw some smoke ahead and approached it. He got to it and it was apparently an underground house. He went in and saw an old man and woman inside. The old man asked, "What do you come for?" Taykegergen said, "I come so you could teach me." "OK! Let me teach you. But first let me ask you, what will your rival's dancer do?" Taykegergen said, "He will jump." The old man said to his wife, "Oh, dear old woman, hand me my drum." So the old woman handed over the old man's drum. The old man took the drum and said, "Where is the owl? Come here; I am going to sing to you. An owl came and landed on the old man's head. He sang to it, "A-ya-ngi-yaa, ya-ngi-ya-ngaa, a-ya-ngi-ngii ya-ngi-yaa!" The owl shook its shoulders as it spread its wings. When the song was over, the owl cried as it jumped. The old man then said, "There I have now taught you. Go home." So Taykegergen went home. He went in and went to bed and slept.

¹⁰The next morning Taykengaawen came to Taykegergen's place. She peeked and said, "Where's Taykegergen?" Taykegergen said, "I am here." His sister said, "Please come to our house. My husband is about to have a ceremonial contest." So Taykegergen dressed up and went over. Not long after, dog teams from the other side arrived carrying old walrus hide, ropes, sealskins and new walrus hides. Their hosts brought them in. The ceremonial contest hosts were the first to sing. When they were finished, their guests sang. So when they sang, the weasel jumped around and the guests won.

¹¹Taykegergen got furious, so he said, "Give me the drum! I am going to sing too!" So he took the drum and started beating. He forgot the song. He said, "Uh-oh, I forgot the song. Which one was it?" His sister started singing it. She had known it. "A-ya-ngi-yaa, ya-ngi-ya-ngaa, a-ya-ngi-ngii ya-ngi-yaa!" Then Taykegergen said, "OK! There! Where is my dancer the owl?" The big owl came and landed on top of Taykegergen's head. Then Taykegergen started singing, "A-ya-ngi-yaa, ya-ngi-ya-ngaa, a-ya-ngi-ngii ya-ngi-yaa!" The owl shook its shoulders. When the song ended, it cried as it jumped. The elders yelled, "Taykegergen won!" So from then on, Taykegergen lived well and got wealthy.

¹²The end.

Aghhaghhangaaawraq

1Imnanguq, yuget tallimat anglegutkullghiit atalget ama naalget. Maalghuk mughullutek iflaamalghiik. Ilanga nunivagmun aghulaqluni iflaamalghii. Ilanga qayaghtuluni iflaamalghii. Aminaqumalghii ataasiq Aghhaghhangaaawraq.

2Maaten ilangani Aghhaghhangaaawraq unugmi qayangllaamalghii. Qayaq taaqluku amiirighpenaan qavaghniyami iteghluni qavaamalghii. Qavaghluni taghtughyalghiimi nutaan nighuugtaghaghqeftaa. Atani taghsasmakanga. Atanga taghtuumalghii. Taghtughyan pimakanga, "Qayaghhaqa amiiriqaghhu!" Atangan yaghlegi qayaa ayemqughtaamakanga. Aghhaghhangaaawraam qayani qiyakumakanga. Aghhaghhangaaawraq uyuqlighpigaq. Atangan natmun pisqigalkanga, qayughllag'qun ataasighhaaghlllegghii ilangi iflalaghaallghiit. Aghhaghhangaaawraq ellnginaghghagmi lliilghii.

3Maaten ilangani allameng unugyagu qayangllaamalghiil. Qayaq taaqluku amiirighaa. Amiirineghmeng taaqluku atami uunghii awataghpagi teglegluki kesimalghii. Kelluni angwaaghmalghii. Iiwenllu uyavaghqaaghaquq tagitugughteghllagumakanga. Ketmun angwaaghmalghii. Taagken igleghsimalghii. Tumangani tagitugisimakanga.

4Tagitugisaqenni pennaghllak alighumakanga. Pennam qaayngani yugrukutaaghllak ighugni kulngaghllukek, meghmun itegani nepluki, aqumgaraghaqeftuq. Yugrukutaaghllagem yuggaq esghaamakanga tuqlumakanga, "Aagyug tagiighen!" Yuggaam akitaghsimangisimakanga. Yugrukutaghllagem pilaataamakanga, "Iiwen evlugughtesleqaqa!" Yugrukutaaghllagem ighugni aghulasaqegni evlugughsimakanga. Enkaam yuggaq alingluni yugrukutaaghllagemeng aglaamalghii. Kaalluni uugsimalghii.

5Ugsan yugrukutaaghllagem pimakanga. "Yeqay iighariighaallutung!" Yuggaam akisimakanga, "A-aa-aa!" Yugrukutaaghllagem yuggaq pimakanga, "Enta quneghten!" Yuggaq quneghsimalghii. Yugrukutaaghllak neveghsimalghii. Neveghsan yuggaam ivamakanga. "Nagu naantaqsin?" Yuggaq aqsanganun yugrukutaaghllagem uugsimalghii. Uuglluni tukaamalghii. Yuggaq pimalghii, "Naqam aqsaasugnitaqaa." Yuggaq ukigumalghii. Iiwenllu ukigaquq, yugrukutaaghllak aqumumalghii.

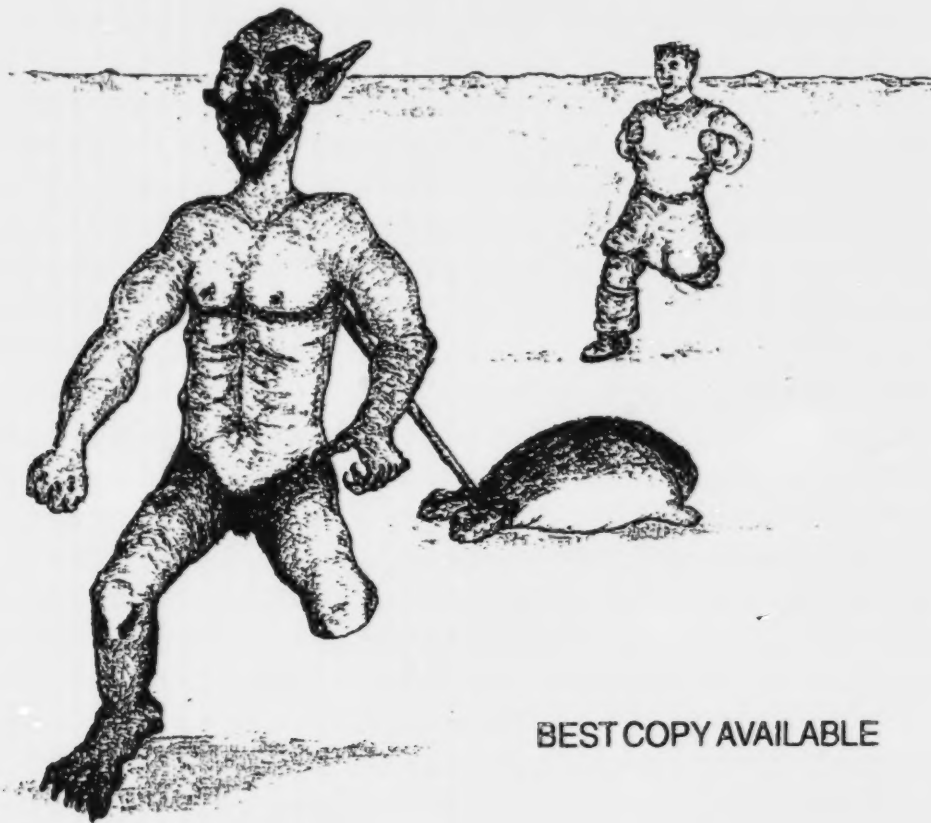
Pimalghii, "Whaantunga." Yuggaam yugrukutaaghllak pimakanga, "Enta quneghten." Yugrukutaaghllak quneghsimalghii. Quneghsan yuggaq yugrukutaaghllagem kaamganun iitghumalghii.

6Yugrukutaaghllagem pimakanga, "Yeqay tenguput neghelteki!" Aghhaghhangaaawraam pimakanga "Wiintaku qayaghhaqa tugmaghsaghtu-qaghlakun!" Taagken Aghhaghhangaaawraq qayaghghagminun atghaamalghii. Ellnga tumangani neghsaghtekalghii. Neghsaghtami tengugi ighneghii nusugumakangi. Nusugluki atkuni mataghlluku qalighhaagni aallukek atkuni aalluku tafsimalghii. Tafsiluni neghsam ighneghaghghii qumigumakangi. Qumigluki taglaamalghii. Taglaghyan yugrukutaaghllagem pimakanga, "Enta nevegten." Yuggaq nevegghsimalghii. Nevegghlluni utaqiimalghii. Yugrukutaaghllagem savini nusugumakanga. Nusugluku yuggaam aqsanga seggumakanga. Tengugi aliighsimakangi. Yuggaam atkugmi ilunganun tengugut qumikaqegkangi. Yugrukutaaghllagem liigikumangisimakanga. Yugrukutaaghllak tengugmeng neghumalghii. Taaqluni yuggaq pimakanga, "Tengugten llangaqa neghsam tengugi." Yuggaam pimakanga, "Whangkuta tenguput tawatetut neghsaghpagnitaqut. Enta elpeklu nevegten!" Llaaghanwha yugrukutaaghllak nevegghsimalghii. Nevegghsan yuggaam savini nusugumakanga. Yugrukutaaghllagem aqsanga seggumakanga. Yugrukutaaghllagem ighneghii aliighumalghiit. Ighsaqghwa kukeghqwaaqeftuq. Yuggaam ighsaqghwa kenuqaghyaqenni tuqusimakanga yugrukutaaghllak. Maatenwha meghem evlugughsimangisimakanga. Tuqusamigu qayaghghagminun aglaamalghii.

7Qayaghghagminun aglaghluni wata taagavek aghulaqumalghii. Sukalluni qiighqakun tamlagumalghii. Tamlagluni qayaghghani sayugumakanga. Sayugluku uunghaghghani awataghpani tugulaghluki aglaamalghii. Tumangani eslami nanighhaq kumangalghii esghaamakanga. Tawani kiyaghhsimalghii. Kiyaghhsimaluku nunam asinganeng tughneghaghllak araamaghmi tagimalghii. Nanighhaghqun tughneghaghllak nughqaghhsimalghii. Aghhaghhangaaawraq tuqluumakanga, "Aghhaghhangaaawraay, Aghhaghhangaaawraay qiluten tagivaghqi sukalluki!" Aghhaghhangaaawraam neghsam qilungi tuunumakangi. Tughneghaq agitaghshalghiimi talwa qamaverugllak gguteghlak. Qilut neghluki tughneghaghllak kalefkaghhsimalghii. Kalefkaghlluni allameng nughqaghhsimalghii. Nughqaghhsan Aghhaghhangaaawraam kemagnat miluusimakangi. Tughneghaghllak kalefkaghhsimalghii allameng nuugumalghii. Nuugluni Aghhaghhangaaawraq tuqluumakanga, "Aghhaghhangaaawraay, Aghhaghhangaaawraay, ighsaqun tagivaghhu." Aghhaghhangaaawraam pimakanga, "Sangan, ighsaquqa tuunaanghitaqa! Ighsaquqa unguvasiqqa, kiyaghtaaghushiqaqa sumeghtaghaasiqaqa!" Tughneghaam pimakanga, "Aghhaghhangaaawraay,

Aghhaghhangaaawraay iiwen neghelleqamken!" Aghhaghhangaaawraam pimakanga, "Agitaghten, agitaghten!" Aghhaghhangaaawraam uunghamineng naghullgumakanga. Tughneghaghllak kalefkaghsimalghii. Awataghpagetlu kalefkaghsimalghiiit nunamun. Aghhaghhangaaawraam tumangakun maligsimakangi.

§Taagken Aghhaghhangaaawraam malighqaamakangi awataghpaget nuughqaghlluteng kalefkaghtaqluteng. Suna tughneghaghllak mengteghaghmun itqaghta. Aghhaghhangaaawraam amigem saaghwani utaqamakanga. Aagramun tughneghaghllak iitghumalghii. Awataghpaget amigem eslatangani. Iteghluni tughneghaghllak ngillegsimalghii. Qama nulighhan aapsimakanga, "Natu aqnighaqa?" Tughneghaghllagem pimakanga, "Entaqun aqsaquqa agrepema." Taagken Aghhaghhangaaawraq ilangitnun mengteghaanun aglaamalghii. Kaalluni iightumalghii. Iteghyalghiimi tughneghaghbagek maalghuk esghaamakek. Aghnalqwaaghhaak iiyngitalghiik. Aghnalqwaaghhaak aapsimakangak, "Kaay! Kinanguzin?" "Whanganguunga." "Kina elpek?" "Aghhaghhangaa-wraq." "Aa-a weni inga umiilegput aqnighaquq aqsamineng. Langetaq aqfalleqaatnga." Nepiighyan Aghhaghhangaaawraam pimakanga,



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"Sangaawa taana uyaqughpeni kumagllaguyengalghii?" Aghnalqwaaghem pimakanga, "Enta esghaqagghu." Llaaghanwha Aghhaghhangaaawraam takumakanga. Kaalluku pimakanga, "Enta qeteghten!" Aghnalqwaaq qeteghsimalghii. Qeteghsan Aghhaghhangaaawraam ighsalqagkenkun nunughyaqenni aghnalqwaagghaq tuqusimakanga. Tuqusamigu amiiraghhaa qapiimakanga. Qapighyamigu Aghhaghhangaaawraam aasimakanga. Aalluku ellngatun qiipimsugumalghii ilagaamalghii.

9 Ilagaamaluku yuuk qineghsimalghii. Pimalghii, "Naagu taana aghnalqwaaq?" Aghhaghhangaaawraam akisimakanga, "Taawa!" Yugem pimakanga, "Aqfaamken. Umiilegput inga aqnighaquq. Aglaqaa." "Aglaghnayaghtunga taawanginaq kayatepigtunga." "Amaghlaken." "Aa-a!" Taagken Aghhaghhangaaawraq nekevumalghii. Nekevyan yugem amaamakanga. Amaghyaqenni uqigtuftuq. Yugem aapsimakanga, "Sangavek uqigtughqaagaten?" "Qayughllak qugilighllalghiinga, saama alignam."

10 Yugem kaatusimakanga mengteghaghllagmun. Itghusimakanga. Taagken Aghhaghhangaaawraam tukuni pimakangi, "Aghnami whani enta qaagna kelgughhu. Qamaglluni taghnughhaqulluni tagilaghalli." Llaaghanwha aghnam kelgughhaa qamaglluku. "Taawaa qamagtaqa." Aghhaghhangaaawraam aqnilghii esghaghyaqenni qaanghani uunghaq ama aneghtaquestuq keneghmeng. Mulunghituq qamaglluteng nunalgutangit tagilaghaasimalghiit Taagken iteghaatut nanevgaqulluteng aghnalqwaaqulluteng taghnughhaqulluteng leganqun qamaglluteng nunalgutangit. Aghhaghghanaawraam pimakangi, "Enta naniq qaamteggü." Llaaghanwha aghnam naniq qaamlluku nategmun ateghsimakanga. Aghhaghhangaaawraam pimakangi, "Enta kayusightengnga. Kina ilagaatelek ilagaatmineng ilagaghli. Iiwen ilagaatangilnguq temngi araghli. Iiwen aanquskuma aanqullghasi." Taagken Aghhaghhangaaawraq ilagaatmeng aanqutuq. Tamana ellmeng ilagaatmeggneng aanqutuq. Ilagaatangilnguq araateghllagtuq. Araasimaluki Aghhaghghaawraam tughneghaq aqnilghii kenuqaghyaqenni tuqusimakanga. Tuqusamigu uunghani nusugumakanga. Nusugluku aanqaghsimalghii eslatmun. Aanqaghlluni taagken qimagumalghii. Tughneghaat nepiighaghtaasi-malghiit. Nepiighaghtaasata tughneghaam nulighhan naniq itghusimakanga. Itghulluku kumaghsimakanga. Ugini esghaghyaqenni tuqumalghii.

11 Anqaghlluteng Aghhaghhangawraq malighqaamakangat. Pimakangat, "iiteg'qun kaaskumken neghelleqegkemken. Sangavek iqlengiqumazin?" Iwernga Aghhaghhangaaawraam unisimakangi. Qayaghghani aliighumakanga, pimakanga, "Qayaghghaq, qayaghghaq meghmun piiften!" Llaaghanwha qayaghghaq meghmun piifsimalghii. Aghhaghhangaaawraq

qayaminun kaatuq. Uuglluni ketuq. Taagken tughneghaat esnamun kaatquusimalghiit. Tughneghaat meghmun ateyiilnguut. Ataasim tughneghaam meq meghumakanga. Meghyaqenni Aghhaghhangaaawraq tugneghaam qaanghanun tagimalghii. Aghhaghhangaaawraam qayaminilnguq tepluggaq tuguluku meq anagutaghyaqenni meq uteghsimalghii. Llaaghanwha tughneghaam tugumangisimakanga. Taagken nunamun aglaamalghii. Tamlagluni qayani sayugumakanga. Sayugluku mengteghaminun taglaamalghii. Kaalluni iteghluni angayuqagni esghaamakek. Qagughmigullutek aqumgaaqeftuk. Atangan pimakanga, "Qenwat tuquniluten piiqamken." Aghhaghhangaaawraam pimakanga, "Nakaa, entaqun anglegutenka nalluutmeggneng tuqulaghaasimaat. Maaten whanga uyavanun aghulaqeghngaaghma kitum tuqunnaanghitaanga. Whanga nanevgaghlunga tuqullequnga."

¹²Qamagtuq. Tefaay.

Aghhaghhangaaawraq

¹Once upon a time there were five men who were brothers who had a father and a mother. Two of them were lost when they were hunting on the ice. One was lost in the tundra. And one was lost when he was kayaking. There was only one left, Aghhaghhangaaawraq.

²One time Aghhaghhangaaawraq made a kayak during the night. He finished his kayak frame, and went to bed when he got sleepy without covering the kayak with skins. The next morning he woke up and it was just getting light out. He woke his father and said to him, "Would you please cover my kayak with skins." Instead his father broke the kayak into pieces. Aghhaghhangaaawraq cried over his kayak. Aghhaghhangaaawraq was the youngest, so his father never let him go anywhere because he was the only one left and all the others were gone. Aghhaghhangaaawraq was alone there.

³One time, he again made a kayak during the night. When he finished it, he covered it with skins. After covering it, he stole his father's hunting equipment and left. Then he paddled out. Just as he was getting far, it got foggy. He continued paddling out. While he was going, the fog lifted.

⁴When there wasn't any more fog, a big cliff appeared. On top of that cliff was a giant with his legs hanging down and his feet dipped in water. When the giant saw Aghhaghhangaaawraq, he called him, "Hey you, come!" He didn't reply. Then the giant said again, "Or else I'll make it rough with

waves!" When the giant stirred his legs, the water got rough with waves. Then the man became afraid of the giant, so he turned and went to the land.

5 When he got on land, the giant said to him, "Let's play hide and seek." The man replied, "OK, OK." The giant said to the man, "Close your eyes." When the man closed his eyes, the giant lay down. The man looked for him. "Where are you?" The man went on the giant's stomach. On there he danced. The man said, "This feels like a stomach though." The man went down. Then the giant sat up. He said, "I'm here!" The man said to the giant, "OK, now you close your eyes!" The giant closed his eyes, and the man went inside the giant's boots.

6 The giant said, "Let's eat each other's liver." Aghhaghhangaaawraq said, "Hold on a minute, let me go pull in my kayak a little farther." Then Aghhaghhangaaawraq went down to his kayak. When he was still kayaking, he had caught a seal. He took out the seal's inner organs. He took off his parka and put on his raincoat and put on his parka and belt. Then he tucked the organs inside his parka and went up to the giant. When he got up there, the giant said to him, "OK, lie down." The man lay down and waited. The giant took out his knife and cut open the man's stomach. The giant got to the man's liver. A while before, the man had put a seal liver inside his parka. The giant didn't notice that. The giant ate the liver. Then he said, "Your liver tastes like seal liver." The man said to him, "Our livers taste like seal livers. OK, you lie down too." Then the giant lay down. The man took out his knife. He cut open the giant's stomach. He got to the giant's inner organs. He saw that his heart was beating. When he stabbed the giant's heart, the giant died. When he had killed him, he went to his kayak.

7 He got in his kayak and went farther away. He quickly landed on an island. He pulled his kayak up and took his harpoon and float with him inland. He saw a lighted lamp outdoors. He stayed there. While he was there, a *tughneghaq* came up screaming. His head came up out of the lamp. He called on Aghhaghhangaaawraq, "Aghhaghhangaaawraay, Aghhaghhangaaawraay, hurry up and give me your intestines." Aghhaghhangaaawraq give him the seal's intestines. When the *tughneghaq* opened his mouth, there were teeth very deep into his mouth. He ate the intestines and sank into the lamp. Then he surfaced again. Then Aghhaghhangaaawraq threw him some lungs. The *tughneghaq* sank and came up again. He said, "Aghhaghhangaaawraay, Aghhaghhangaaawraay give me your heart." Aghhaghhangaaawraq said, "How come? I will not give you my heart. My heart is what keeps me alive, it's what I live with and what I think with." The *tughneghaq* said, "Aghhaghhangaaawraay, Aghhaghhangaaawraay

otherwise I'll eat you." Aghhaghhangaaawraq said, "Open your mouth! Open your mouth!" Aghhaghhangaaawraq struck him with his harpoon and he sank. The floats sank after him. Aghhaghhangaaawraq chased them.

Aghhaghhangaaawraq chased the floats underground. Then the *tughneghaq* went into a house. Aghhaghhangaaawraq waited for him by the door. The *tughneghaq* went into the inner room. The floats were outside. The *tughneghaq* was moaning. Inside, the *tughneghaq*'s wife asked him, "Which part is hurting?" The *tughneghaq* said, "I think I'm having a stomachache." Aghhaghhangaaawraq went to another house. He went in and he saw two *tughneghaqs*. They were two old women with no eyes. They asked him, "Oh, who are you?" Aghhaghhangaaawraq said, "It's me." The old women said again, "Who are you?" He said, "Aghhaghhangaaawraq." One of the old women said, "OK, our chief is in pain from his stomach. Maybe they'll come get me." Aghhaghhangaaawraq asked her, "What's that thing crawling on your neck?" She said, "Here look at it." So Aghhaghhangaaawraq approached her and said, "Bend your head back." When she bent her head back, Aghhaghhangaaawraq clutched her by the throat and she died. Then he took her skin off and put it on. Then he twisted thread and sang like her.

When he was singing a man peeked in and said, "Where is that old woman?" Aghhaghhangaaawraq said, "Right here." The man said, "I am coming to get you. Our chief is in pain over there. Please come over." Aghhaghhangaaawraq said, "I would come over but I am very weak." The man said, "I'll carry you on my back." "OK!" Aghhaghhangaaawraq stood up and the man carried him on his back. He noticed that he was heavy and asked, "Why are you getting heavy?" Aghhaghhangaaawraq said, "Because I am getting fat and because I am a shaman."

The man took Aghhaghhangaaawraq to a big house. Then Aghhaghhangaaawraq said to his host, "My lady, go out and get all of the people. Let everyone, even the children come." So the woman went out and got everyone. "There I got everyone," she said. Aghhaghhangaaawraq saw the man who was in pain. He had a harpoon in his mouth and was breathing fire. It didn't take long before everyone in the village came. They all came in the house, old men and women, children and everyone else. Aghhaghhangaaawraq said, "OK, put out the lamp." So the woman put out the lamp and took it to the outer room. Aghhaghhangaaawraq said, "Everyone help me. Those that have songs, sing young songs. Those that don't have songs, just scream. When I start singing, everyone else sing too." Then Aghhaghhangaaawraq started singing, and everyone else went after him. Those without songs just screamed. While they were screaming,

Aghhaghhangaaawraq stabbed the man who was in pain, killing him. He took out his harpoon and went out and ran away. Then everyone stopped screaming. The woman brought in the lamp and lighted it. She saw that her husband had died.

¹¹All the *tughneghaqs* went out and chased Aghhaghhangaaawraq saying, "I will catch up to you and eat you. Why did you lie?" But Aghhaghhangaaawraq ran faster than they did. His kayak appeared and he said to it, "Dear kayak, dear kayak, get onto the water!" So his kayak went in the water. He got to his kayak and he left. The *tughneghaqs* got to the water. *Tughneghaqs* aren't able to get in water. One *tughneghaq* drank the water. When he drank it, Aghhaghhangaaawraq came close to the *tughneghaq*'s mouth. When Aghhaghhangaaawraq took the *tepluk*¹ from his kayak, he splashed the water with it and all the water came back out. So the *tughneghaq* didn't capture him. Then he went back to land. He got on the land and pulled his kayak up and went home. He went inside and saw his parents who were sitting down. His father said to him, "Finally, I thought you had died." Aghhaghhangaaawraq said, "No, I think my brothers died because of their stupidity. When I travel far, I won't be killed. I will die of old age."

¹²The end.

1. *Angelica lucida*.

Ungipaghaan Qigighhmiik¹

Ilmnanguq, Qigighhmiik mekelghiighhaqlu aghnaghaghhaqlu anglegutkullghiik yaywaalingiighhaak. Qigighaq mengteghaghtupiglleghhii. Ama umiilelget. Umiilgat aghvengyupiglleghhii. Awen iiwling aghvengaqelghiit. Aghvengenghaani mekelghiighhaqlu aghnaghaghhaqlu esnamun atghaghaghaqelghiik. Kaanneghata umiilgem uqumun siingwaaghataghaqegkek. Llaaghanwha avangunatek taglaamaqelghiik taawanginaq mesiighmun angighullutek. Wetku umiilek mengteghamun taglanghani esnamun yaywaalingiighhaak atghaamaqelghiik. Kaan-neghmeggni pilakameng mangtagmeng ikuqusimaaqelghiik ama kemekragmeng. Taglaghlutek kaanneghmeggni nutaan neghumaaqelghiik. Ilangani mekelghiighhaq aanenghani umiilgem siingwaaghataa-maqegkanga. Taagken tawani kiyaghsimalghiik.

Maaten ilangani mekelghiighhaq pimalghii, "Maantekumtung tuqulleqiinkung. Upupeng qayangllaghlutung aghulaqelqung." Llaaghanwha nayagan aanghumakanga. Taagken mekelghiighhaq qayangllaamalghii maalhugegneng paaskelghiineng. Qayaq taaqsamigu tanpeghhaghghagmeng qerngughtilutek nayakullghiik ilaghtuusimakangat. Taaqsamegteki qayaghteng amiimakangat. Qayaghrukutaaghlak maalhugegneng paaskelghii taaqumakanagt. Mekelghiighhaam nayaggani pimakanga, "Wiin maani ataasimeng qavaaltung. Unaami unanguluku mengteghaghtup naafqelluku kellghakung." Nayagan aangghumakanga. Unugyagu neghumalghiik. Neneghmeng taaqlutek ingaghquullutek qavaasimalghiik.

Taagken unaami taghtughyamek mengteghaghteng naafqumakanat. Unangupiglluku kesimalghiik. Ukiivagem tunganganun angwaaghumaalghiik aghnelqusi. Unugyagu qayaghteng maghqaalluku qavaamalghiik. Unaami taghtughyamek qayaghteng qalpeghlluku angwaaghumaalghiik Ukiivagmun. Meghnughyamek qayaghteng uyghighluku angyataghquumalghiik. Taagken neghumalghiik Neneghmeng taaqlutek aghnaghaghhaam uyughani atuusimakanga. Mekelghiighhaq qayamini nalughqutaamalghii. Meghnunghyami nayani pimakanga, "Enta ataasimeng angwaagheltung."

1. Qigi taana qiighqametuq Arakamchechen-mi Ungayim aywaani.

Nayagan aangghumakanga. Llaaghanwha angwaaghtuk. Unugyagu uyghighlaatahtuk. Uyghighlutek qayaghteng maghqaalluku qavaamalghiik. Unaami taghtuneghmegni angwaaghaqelghiik aghnelqusi. Aghneghem qukaghyagu mekelghiighhaam nayani pilaataghaa, "Enta negheltung!" Llaaghanwha aghuliighlutek qayaghtek uyghighluku neghtuk. Taaqsamek nayani pilaataghaa, "Enta ataasimeng atuutinga, aghulanaqunga." Llaaghanwha atuulluku nayagan mekelghiighhaq aghulamalghii. Meghnughyami taaqluni nayani pimakanga, "Enta uyghin amugu. Angwaagheltung!" Nayagan uyghin amumakanga, enkaam angwaaghtuk.

«Iiwenllu unugyaghtughaqaa nuna aliighumakangat. Taagken takumakangat. Sukalluni nuna anglimalghii. Taagken tamlagumalghiik. Arekull Ukiivagmun kaataqeftuk. Quutmun uglleghaasimalghiik. Qayaghteng sayugumakangak. Sayugluku aawghsimakangak.

«Mengteghanun taglaamalghiik. Sivulighpigaghteggun kaasimalghiik. Iteghaasamek mekelghiighhaq qiighwumalghii. Aghnaq ineqsunaghllalghii aagrameng nuugumalghii. Aleghqughyalghiimi qaghitumraagllaguftuq, "Kaa-ay, saam taghnughhaqistek? Maani aviitusi!" Mekelghiighhaam akisimakanga, "Qigighhmiinguukung." "Aa, sakun tagistek?" "Qayakun tagikung. Qayughllak nunamnni seghletun kiyaghllaghhiikung, enngaataall umiilegput seghlepiguuq, naqam aghvengyupigtuq. Aghvengenghani esnamun atghanemtung neqmun ama uqumun siingvagataghaqiikung. Llaaghanwha avangunaamtung taglaghaqukung mengteghamnnun. Kaannemtung sameng negheltung. Taawanginaq igataghlutung kiyaghtaqlighhiikung. Wetku umiilek taglanghani itagnatun esnamun atghaghaqelghiikung. Pilakameng ikuqutaqlighhiikung. Enkaam taglaghaqelghiikung. Taglanemtung wetku neghaqelghiikung. Enkaamam tamaken ukavek tagikung tuqunnayukanginkung." Aghnaghllak qiyamalghii, enkaam pimalghii, "Waranwha avaqutaqelleqamtek. Qamavek aagramun iteghtek. Asangsi ugika tagikuni qevuulluni quyalleguq." Iteghasimalghiik aagramun. Aghnam ugimineng utaqiitkelluku neqlightuumakek.

«Neghumalukek sama uginga kavleguusimalghii. Aghnam qelamakanga, "Av?" "Whaantunga." Yuuk iitghumalghii. Tawani taghnughhaghhaak esghapagumakek. Yaghlegi nuliini aapsimakanga, "Saam ukuk taghnughhaqakek?" Nulighhan akisimakanga, "Entaqun elpeneng aaptaghtikek." Llaaghanwha yugem aapsimakek, "Saam taghnughhaqistek" Mekelghiighhaam akisimakanga, "Qigighhmiinguukung, yaywaalinguukung, atangitukung, naangitukung. Ukavek tukughqaghalegnun ivaghingukung nani inqun pinitun kiyaghhnalutung. Qayughllak nunamnni seghletun kiyaghllaghhiikung. Umiilegput enngaataall seghlepiguuq." Yugem

aapsimakanga, "Naten kiyaghtaqa?" "Aghvengenghani esnamun atghanemtung neqmun mesiighmun siingwaaghataghaqiinkung. Llaaghanwha avangunamtung taglaghaqukung. Umiilek wetku taglanghani itagnatun esnamun atghaghaqukung. Atghanemtung pilakameng ikuqullutung taglaghaqukung. Taglanemtung wetku tawani neghaqukung. Aan'giimalutungllu umiilgem esghaneghminikung siingwaaghataghaqiinkung. Qenwat tuqunnayukanginkung tagiikung." Nepiighyan yuuklu nulighqullghiik qiyaghusimalghiik. Yugem aaplataghii, "Atatangistek ama asagistek?" "Avangitukung. Taawanginaq nunalgutetukung, allanguut." Yugem nuliini pimakanga, "Enta waranwha avaqutangukut. Elpek angayuqaghten aqfaki!" Nulighhan aangghumakanga. Taagken nulighha pilugugumalghii, aanluni angayuqaminun aglaamalghii. Kaalluni pimakangi, "Ugima aglaqiisqiisi, inqun ungipaghaghyaghtiisqellusi." Nanevgaam akisimakanga, "A-a, aglaghnaqukung."

7Aghnaq aanluni aglaamalghii mengteghameggnun. Iteghyan ugingan aapsimakanga, "Qayugham?" "Qaywa, taginaqut." Aghnaq amsikaghsimalghii. Mulunghituk nanevgaghavaklu aghnalqwaaghllaklu iteghaasimalghiik. Iteghaasata yugem pimakangi, "Whanga tuqlughaqamsi inqun ungipaghiisqellusi. Qigighmiik kaasimaak taghnughhaak naangilnguuk, atangilnguuk. Enngaataall pellaghyuglutek aqumgalghiik." Nanevgaghllak pimalghii, "Enta, ungipaghaghlana. Iimnanguq, ukuk taghnughhaghhaak naangit atangit whanga uyvalaluki tuququmaanka. Tefaay!" Enkaam nanevgaghllaklu aghnalqwaaghllaklu aanleghaasimalghiik. Yaghlegi mekelghiighhaqlu aghnaghaghhaqlu milegpagtaasimalghiik. Yugem nuliini pimakanga, "Awimam angayuqagken nangllekelleqegketen." Aghnam akisimakanga, "Whanga iitek angayuqanka nanglleknaanghitanka. Talwa sangighhaghmeng mekestaaghhaaluku tuunaanghitanka. Elpek awituwaq sakiten nangllekelleqegketen?" Yugem pimakanga, "Asangsi whanga nanglleknaanghitanka!" Nuliini pilataghaa, "Enta whanga angayuqanka aqfaaghtiki. Tagighllinnguq ungipaghaghyaghtughlit. Aqelqat nagasugtut."

8Llaaghanwha aghnaq pilugugluni aanuq. Ugimi angayuqaanun aglaamalghii. Iteghluni ugimi angayuqakek ungipaasimakek, "Ugima aqfasqiisi aglaqaghtegnguq ungipaghaghyaghtughtek." Nanevgaghhaqlu aghnaghqwaaghllaklu aangghumalghii, "Qaywa qaywa aglaghnaqukung!" Aglaghyan aghnaq ugingan aapsimakanga, "Qayugham?" "Taginaqut." Aghnaq amsikaghsimalghii. Mulunghituq aghnalqwaaghhaqlu nanevgaghhaqlu iteghaasimalghiik. Yugek pisimalghiik, "Whanga aqfastaqamsi inqun aqelqak pellaghyulghiik ungipaghaatesqellukek. Nuliighma angayuqakek tagiyaghtuk. Nanevgaghllagem yaghlegi taghnughhaghhaak milegmiaak. Ellngannguq uyvalalukek tuququmaftaak angayuqakek."

9Yuuk nepiighyan nanevgaghllak pimalghii, "Enta ungipaghaghlanga."
 "Iimnanguq, Nunataghmiit mengteghat malghugneghhaat. Ataasimi
 mengteghami kiyaghlllegghiiik yuuklu aghnaqlu nulighqutiinalghiiik.
 Ilangani mengteghani kiyaghlllegghiiik aghnalqwaaghhaqlu mekelghiigh-
 haqlu nengyuqullghiiik eltughaqullghiiik. Yuuk unangyupiglleghii. Naqam
 neqenneghmini aghnalqwaaghhaq neqmeng awalighaqegkanga. Enngaatall
 aghnalwaaghhaqlu mekelghiighhaqlu pinitun yugem kiyaghtesimakek.
 Maaten ilangani aghnalqwaaghhaq sumeghtaghaamalghii. Eltughaghhani
 pimakanga, 'Aqnighyaquma!' Eltughaghhaan aapsimakanga 'Sangavek?'
 'Qayughllak unguvaneghmeng qinuyagutunga. Qemall aqnighlunga
 tuquyaquma aghnaq iigna aqfanayaghan enkaam ughvughqennayaghangana.
 Ughvughqinamalunga iiggaaneng taagken iflanayaghtunga. Qemall
 aghnakun taginayaghtunga mekelghiighhaalunga.' 'Neghepigesnaghna-
 luten!' Aghnalqwaaghhaam akisimakanga, 'Qayughllak kiyaghneghmeng
 qinuyagutunga!' Nepiighluni aqniimalghii. Aqniimalghi, aqniimalghii.
 Maalghugegneng qavaghluni aghnalqwaaghhaq tuqumalghii.

10Tuquyan mekelghiighhaam aghnaq aqfayaghtuumakanga. Aanluni
 aglaamalghii nunalgutminun. Kaalluni iitghumalghii. Iteghyan aagrameng
 aghnaq nuugumalghii. Aapsimakanga mekelghiighhaq, 'Saqwaaghsin?'
 'Nengyughhaqa tuqumaa, inqun ughvughqaghtesqelluku aqfaamken.'
 Aghnam pimakanga, 'Qaywa aglaghnaqunga, utaqanga!' Enkaam
 aglaamalghiiik mengteghamun. Taagken aghnalqwaaghhaq aghnam
 ughvughqumakanga. Aghnalqwaaghhaq aghnam iiggaaneng kuuvumalghii.
 Aghnam wata ughvughqumakanga. Aghnalqwaaghhaq qenwat iiggestun
 angkaliightuq. Taawa aghnam ughvughqaa. Qenwat aghnalqwaaghhaq
 iiggaaneng iflaaq. Iflayan aghnam signeghek kuuvyaghtuumakek.
 Kuuvlukek mekelghiighhaghmun tuunumakek. Aghnaq aglaamalghii
 mengteghameggnun. Kaalluni iiteghluni uginga puuru aanluni
 mekelghiighhaam mengteghaanun aglaamalghii. Kaalluni iitghumalghii.
 Taagken yugem mekelghiighhaq pimakanga, 'Mengteghan naafqelluku
 whangkunnun aglaa.' Mekelghiiq yugem pillghaatun pimalghii.

11Mulunghituq yugem nulighha aqsangumalghii. Ighniyalghiimi
 mekelghiighhaghmeng. Aghnam atiimakanga Aghnalqwaaghmeng.
 Mekelghiighhaq qavaghhinaghqun angliiq. Qenwat mekelghiighhaq
 aaghwtuq. Qavaghluteng taghtughyalghiimeng mekelghiighhaq
 piyugyaaghsimalghii. Allameng qavaghluteng taghtughyalghiimeng
 mekelghiighhaq akuziyagusimalghii. Mekelghiighhaq sukalluni angliiq.
 Aatgha Aghnalqwaq. Qenwat qawaagsagutuq. Yaywaalingiighhaankuk
 taamllu yugem ighnegha mughutaqelghiiik. Mughunneghmegni
 unangaqelghiiik. Llaaghanwha mekelghiighhaak ivaghiniightengugtuk.

Puuru yuuk mughunnanightuq. Ama pinitun kiyaghsagusimalghiit. Tefaay! Taawa ungipaghagtunga.”

¹²Nanevgaq ungipaghaneghmeng taaqsan yugem nuliini pimakanga, “Enta neghelta! Neqnilghiimeng neqmeng itghuten!” Llaaghanwha aghnaq neqmeng neqnilghiimeng allaghhinaghmeng itghusimalghii. Taagken neghumalghiit. Neneghmeng taaqsata aghnalghwaaghaqlu nanevgaghaqlu aanleghaasimalghiik. Aglaamalghiik mengteghamegnun. Unugyagu aghnam allighat saagsimakangi. Ingaghquulluteng qavaasimalghiit. Unaami taghtughyameng aghnam kalngani itghusimakanga. Itghusamigu piluguget maalghugneghet nusugumakangi ilangi agham pilugugi, ilangi yugem pilugugi. Taagken mekelghiighhaqlu aghnaghaghhaqlu pilugugluni aanumalghiik. Enngaatal yaywaalingiighhaak pinitun lliightuk ama anglimalghiik. Angliyata yugem mekelghiighhaq aghnaghaghmeng ineqsunapiglleghhiimeng nulightughtesimakanga. Aghnaghaq yuukegtepiglleghhiimeng ugiightesimakanga. Taawa piitun kiyaghsagusimalghiit.

¹³Qamagtuq Tefaay!

Story Of The People From Qigi¹

¹Once upon a time there were boy and girl siblings who were orphans in Qigi. Qigi had a lot of houses. They had a chief who was always getting whales. When they got a whale, the boy and girl would go down to the beach. When they got there, the chief would push them into the blubber. So they would go home with nothing, but they would be greasy. They would go down to the beach after the chief went home. They would take some *mangtak* and meat from the cuttings. When they got home, they would finally eat. One day the boy went outside and the chief came and pushed him around. That is how they lived.

²One day the boy said, “If we stay here, we will die. We should just make a kayak and leave.” His sister agreed with him. Then the boy made a kayak with two openings. They gathered some scraps of walrus skin and covered the kayak. They made a big kayak with two openings. The boy said to his sister, “Let’s sleep here one more night. Tomorrow morning let’s take our house apart and leave.” His sister said yes. When it got dark, they ate. Then they went to bed and slept.

1. Old village on Arakamchechen Island (Qigi). The name may also apply to several sites at and around the cape Qigi. At least two of these sites are ancient, and some are from the 1800s. There are several more recent smaller sites and camps of the 1900s. Ayveghhaq’s story probably belongs to the 1800s. It was reported that the Akulghaghviget clan in Ungaziq (or a part of it) actually came from that village (I. Krupnik, p.c.).

3 They got up the next morning and took their house apart and left. They paddled toward Ukiivak² all day. When it got dark, they closed up their kayak and slept. When they woke up the next day they opened their kayak and continued paddling to Ukiivak. When they got tired, they anchored their kayak and ate. After they ate, the girl sang to her brother. The boy danced in his kayak. When he got tired, he said to his sister, "Let's paddle one more time." The girl said OK. So they paddled until dark and they went to sleep after closing up and anchoring their kayak. The next day they paddled all day. In the middle of the day the boy said to his sister, "Let's eat!" So they stopped and anchored their kayak and ate. After eating, the boy said to his sister, "OK, sing to me one more time, I'm going to dance." So the girl sang and the boy danced. When he got tired he said to the girl, "OK, pull up the anchor. Let's paddle away now." The girl pulled up the anchor and they paddled away.

4 Just as it was about to get dark, land appeared. Then they went to the land quickly. Apparently, they were getting into Ukiivak. They landed there and pulled up and turned over their kayak.

5 They went up to the houses. They went into the first house, and the boy coughed. A very pretty woman peeked from the inner room. When she spoke, she had a deep voice, "Oh, whose children are you? I've never seen you around here." The boy said, "We are from Qigi." "OK, how did you come here?" "We came in a kayak. We came because we weren't living well at our village. Our chief is very bad, but he always catches whales. When he caught a whale, my sister and I would go to the beach, then the chief would push us into the meat and blubber. So we would go home with nothing. When we got home, what did we have to eat? We just lived in hunger. When the chief went home, we would go down to the beach once more. Then we'd take food from the cuttings. Then we'd finally have something to eat. So that's why we come here so we won't be killed." The woman cried and said, "We will at least have you two as my children. Come into the inner room. When my husband comes, he'll be very thankful for you two." They went into the inner room. While the woman was waiting for her husband, she fed the two children.

6 While they were eating, there was some noise in the outer room. The woman said, "Av?" The man answered, "It's me!" He came inside. The man saw the children and asked his wife, "Whose children are these?" She said, "Maybe you could ask them yourself." Then the man said to the two children, "Whose children are you?" The boy said, "We are from Qigi, we are orphans, we have no father and no mother. We came here to see if we

2. King Island.

could find someone to take care of us so we can live better. We came because we weren't living well at our village. Our chief is really bad." The man asked the boy, "How does he live?" The boy said, "When we went down to the beach when he caught a whale, he pushed us to the blubber and meat. So we went home with nothing. When the chief went home we went down there to get some *mangtak* and meat from the cuttings. Then when we went home, that's when we finally ate. Also when we played out, and the chief saw us, he came and pushed us around. So we came lest we be killed." The man and his wife cried. The man asked the boy again, "Do you have any uncles or aunts?" "We don't have any, but we have a lot of people in our village, but they aren't related to us." The man said to his wife, "At least we got children now. Go and get your parents." So the woman dressed and went to her parents' house. The woman said to her parents, "My husband wants you to go to our house to tell stories." The old man said, "OK, we're coming over."

7The woman went home and her husband asked her, "So?" She answered, "Just wait, they're going to come." Not long after, the old couple came in and the man said to them, "I invited you two so that you can tell stories. Two children came from Qigi who have no father and mother. They are there sitting down getting bored." The old man said, "Let me tell a story. Once upon a time, I cast a spell on these children's mother and father and killed them. The end!" Then the old man and woman left. And the boy and the girl just sat and were sad. The man said to his wife, "I suppose you'll have compassion for your parents despite this." The woman replied, "No, I won't have compassion for them. I won't even give them anything at all. I suppose you will have compassion for your in-laws?" He replied, "I will certainly not have compassion for them!" The man again said to his wife, "Go and get my parents. Have them come and tell stories. There are guests here who would like to listen."

8So the woman dressed up and went to her in-laws' house and said to them, "My husband wants you two to go to our house and tell stories." The old man and woman said "Yes, yes we'll go." Then the woman went home and her husband asked her, "So?" She answered, "They're going to come." In a little while, the old couple came. The man said to them, "I had her get you two so that you can tell stories to these two children who are getting bored. My wife's parents came to tell stories, but they saddened them instead. He said he killed the children's parents by putting a curse on them."

9The old man said, "Let me tell a story. Once upon a time, there was a place called Nunataq and it had two houses. In one house there lived a man and his wife. In the other house lived an old woman and her grandson. The

man always got seals. When he got any food, he'd give some to the old woman. The man enabled the old woman and the boy to live well. One time the old woman thought to herself and said to her grandson, 'I should get sick!' The grandson asked, 'How come?' She said, 'Because I am tired of living. If I get sick and die, you will get the woman over there and have her wash me. I will disappear from her hands as she is washing me. I might come back as a boy with the woman.' 'You just want to eat.' 'I'm just tired of living!' So she got sick, and she got sick, and got sick! In two days the old woman died.

¹⁰"Then the boy went out and got the woman in the other house. When he got there, the woman peeked from the inner room and said, 'What do you come for?' The boy said, 'My grandmother has died. I come to ask if you can come and bathe her.' 'OK, I'm coming, wait for me.' So they went over and the woman bathed the old lady's body. The body spilled from the woman's hands and she bathed her more. The old woman's body became no bigger than the lady's hands. She continued bathing her. Finally the body disappeared from the woman's hands. After she disappeared, the woman poured out the bowl and gave it to the boy and went home. She got home and her husband went to the boy's house. He went in and said to the boy, 'Disassemble your house and come move in with us.' So the boy did what the man had told him to do.

¹¹"It didn't take long; the woman got pregnant. Then she gave birth to a boy. The woman named him Aghnalqwaaq, 'old woman.' The little boy grew overnight. Then the boy started to crawl. They went to sleep and woke up and found out that the boy had started to walk. They slept again and woke up finding that the boy had started to talk. The boy quickly grew up. His name was Aghnalqwaaq, 'the old woman.' Then he started to catch birds. The orphan and the boy would hunt together and catch seals. The two boys became hunters and the man retired from hunting. And they lived happily ever after. The end. There, I told a story."

¹²When the old man stopped storytelling, the man said to his wife, "Let's eat now. Bring in something good." So the woman brought in different kinds of good food. Then they ate. After eating, the old man and woman left and went to their house. When it got dark, the woman put out the mattresses. They went to bed and slept. The next day when they woke up, the woman brought in sacks. In them were clothes, one set for a woman and one set for a man. Then the boy and girl dressed up and went out. The orphans lived well and grew up. The man got a pretty wife for the boy. And he got the girl a handsome man to marry. They lived happily ever after.

¹³The end.

Ungipaghaan Yaqellengetaq

Limnanguq yaqellengetaak naakullghiik. Nunam asinganilnguuk yugestun ayuqelghiik. Ighnegha alignalghii. Aghneq tamaghhaan ilagaghaqelghii. Ilaganeghmeng taaqneghmini aneghtaqelghii, "Iiyhii-hii-hi-hiiy, Tengagergentuq¹ nuliighhighyaghtuqegka!" Naangan akisimakanga, "Tengagergen aangeghllagtuq nagaqughlleqaaten. Nepiighi! Ellngan ulimaaqiinkut whangkuta. Naagumi ikiwan qaaynganilnguum nateghqameggnun angighhutaqegkanginkut." Ighneghan akisimakanga, "Gaymaangi nuliighhighnaqaqa."



1. Tengagergen = Kiyaghneq.

2Ayumiq aapghaqaat angeghllalghii ighaleqetaaghllak aghtaghaam tunganganilnguq aatgha Tengagergen. Ayumiq waamseghaghtet yuguniiqaat. Whangkutanguq Tengagergem ulimaaqeftiinkut.

3Maaten ilangani yaqellengetaq aanluni mengtegham saaghwani vegtaamalghii. Vegtaghluni vegaaghet ratamiiragnekun qantaghluki itghusimakangi. Itghulluki piighhumakangi. Apeghiihyamiki akmagumakangi. Akmaghluki aghulaqumsimakangi. Tengagergemun mayuumalghii.

4Mayuumalghii mayuumalghii mayuumalghii. Payegnun kaasimalghii. Kaalluni uugsimalghii. Uugsalghiimi mengteghat esghaamakangi. Esghaghluki takumakangi. Taagken kaalluni iitghumalghii. Aagram ilanganeng aapsimakangat, "Kinangaawa?" Yaqellengetaam akisimakangi, "Whangangunga." "Kina elpek?" "Yaqellengetaq." Tengagergem aapsimakanga, "Saquzin?" Yaqellengetaam pimakanga, "Nulighhighyaghtughamken!" "Ukaku nalleghiituten! Enta iitghi!" Llaaghanwha yaqellengetaq iitghumalghii.

5Tengagergem nulighqek maalghuguftuk, ataasiq unugem paniga, ilanga siqinghem paniga. Yaqellengetaq siqinghem panigan saaghwanun ineqsunallghakun aqumumalghii. Tengagergem nuliini pimakanga, "Enta ugikaghqan neqlightughhu!" Siqinghem paniga sagleghegneng tugulluni nategmun aatghumalghii. Aghnaq siinumi kavlegtaghtuq. Kavlegtaghluni iteghtuq. Iteghluni sagneghek kanaghtaak. "Taawa sagneghek." Yaqellengetaam sagneghek esghaghyaqegni melngumeng imaqefuk. Yaqellengetaam tugulukek meghumakek. Taagken Tengagergen ilagaghnaqumalghii. Unugyagu naniq awisimakanga. Taagken Tengagergen ilagaamalghii. Tughneghani qagit tuqluumakangi. Tughneghii qagit tagimalghiit. Kaalluteng amigkun iitghumalghiit. Aagrangate meghughteghllagumalghii. Taagken aanumalghiit. Aanyata Tengagergen pimalghii, "Enta nighugutaghtek. Imatuqlu yaqellengetaam yaqukek nevuutakek." Llaaghanwha nighugusimalghiit. Yaqellengetaq qavaghaqeftuq. Taagken ilagaghlaahtaghtuq. Tughneghani nanuq tuqluumakanga. Tagiyalghiimi aglukek mengqughtaamalghiik. Mengqughtaghlutek nanuq aanumalghii. Tengagergen pilaataghtuq, "Allameng kumaqaghtek." Kumaghsalghiimeng yaqellengetaq qavaghaqeftuq, nanuum neghumangisimakanga. Taagken yaqellengetaq aqumumalghii ama pimalghii, "Enta whangallu ilagaqaghlanga." Taagken allameng kumaghsalghiimeng Tengagergen pilugugaqeftuq. Yaqellengetaqlu pilugugumalghii.

6Taagken Tengagergen aanumalghii. Aanyan yaqellengetaam siqinghem paniga pilugugesqumakanga. Taagken aanumalghiik. Yaqellengetaam siqinghem paniga payegnun aglaasimakanga. Kaatulluku vegaaghmeng piighhamineng uyatiimakanga. Asitmun ukigsimakanga. Taagken ellngallu

ukigumalghii. Taagken yaqellengetaq nulightugtuq. Taagken qavaamalghiit. Unanguluku taghtuumalghiit. Yaqellengetaq pimalghii, "Tengagergen nuliilegnun taginaquq." Taagken neghumalghiit. Neneghmeng taaqluteng yaqellengetaq aanumalghii eslamun. Aanluni anigu aghnangllaamakanga. Aghnaq taaqluku siinumun kanaghsimakanga. Pimakanga, "Iiwen Tengagergen tagikan tuqluqumken neqmeng itghullghaaten."

1Llaaghanwha Tengagergen ukigumalghii. Ukigluni yaqellenge-taghmun kaalluni iitghumalghii. Iteghyan aapsimakangat, "Kinangaawa?" Tengagergem akisimakanga, "Whangangunga." Yaqellengetaam aapsimakanga, "Kina elpek?" "Tengagergen!" "Iitqaalten!" Taagken Tengagergen iitghumalghii. Iteghyan yaqellengetaq pimalghii, "Saamyuq neqmeng tagiten!" Llaaghanwha anigu aghnaq neqmeng iitghusimalghii. Taagken neghumalghiit. Tengagergem aghnaq esghayaqenni nuliighmineng pinighataghalghii. Yaqellengetaam pimakanga, "Nulighhen aglaasunghiisa-quvgu nayaka tugunayaghan. Iiwen nulighhen aglaasukuvgu aglaatigu umyugaghpetun." Llaaghanwha Tengagergem anigukuvvinghaq aghnaq aglaannaqaa. Neneghmeng taaqluteng Tengagergem anigukuvvinghaq aghnaq aglaasimakanga.

2Qamagtuq. Tefaay!

Story Of The Butterfly

1Once upon a time there were two butterflies, a boy and his mother. They lived underground, like people. The son was a shaman. He sang every day. After singing, he would breathe and say, "I wish I can go take Tengagergen's wife!" His mother would say, "Tengagergen is very big, he will hear you. Shut up! He made us. He even rubs us onto sole material from above." The boy said, "I'm going to take his wife away anyway."

2Long ago they would talk about a big star that appeared when the sun was about to rise, and they called the star Tengagergen. The liars would say it is a person. It is said that Tengagergen made us.

3One day the butterfly boy went outside and gathered grass by his house. He put the grass within his cloak (using it as a container) and went inside. He made a rope out of the grass and placed it on his back and he left. He climbed up to Tengagergen.

4He climbed and climbed and climbed. He got to the opening and got up on the surface. Up there he saw a house and approached it and went inside. They asked from the inner room, "Who is it?" The butterfly said,

1. Tengagergen is often regarded in Siberian Yupik stories as God.

"It's me." "Who?" "The butterfly." "What do you come for?" The boy answered, "I come to take your wife away." "Oh! You're too much! Come in!" So the butterfly went in.

5Tengagergen had two wives, one was the daughter of the night and the other the daughter of the sun. The butterfly sat by the prettier girl, the daughter of the sun. Tengagergen said to his wife, "Feed your husband-to-be!" The sun's daughter took a bowl and went to the outer room to the pantry. The woman made noises at the pantry and then went in. Then she handed over the bowl. The butterfly saw that it was filled with beetles. The butterfly ate it. Then Tengagergen planned on singing. When it got dark, he put the lamp away. Then Tengagergen sang. He called on his spirit the waves and they came in through the door. Their inner room became full of water. Then the waves went out and Tengagergen said, "Light the lamp, I don't think the butterfly's wings are stuck together." So they lighted the lamp, and the butterfly was sleeping. Then he sang again. He called his spirit, the polar bear. When it came, its jaws clicked and clicked, and he left. Again, Tengagergen said, "Light the lamp again." When they saw the butterfly, he was still sleeping. The polar bear hadn't eaten him. Then the butterfly sat down and said, "OK, let me sing too." So they lighted the lamp, and Tengagergen was putting his clothes on. So the butterfly also put his clothes on.

6Tengagergen went out. The butterfly told the sun's daughter to get dressed. They went out and went to the opening. There the butterfly tied the grass rope on to her. He let her down, and then he went down. So the butterfly got married. They went to sleep and got up in the morning. The butterfly said, "Tengagergen is coming for a wife." Then they ate. After eating, the butterfly went outside and made a woman out of snow. He put her in the pantry and said to her, "When Tengagergen comes, when I call you, bring some food."

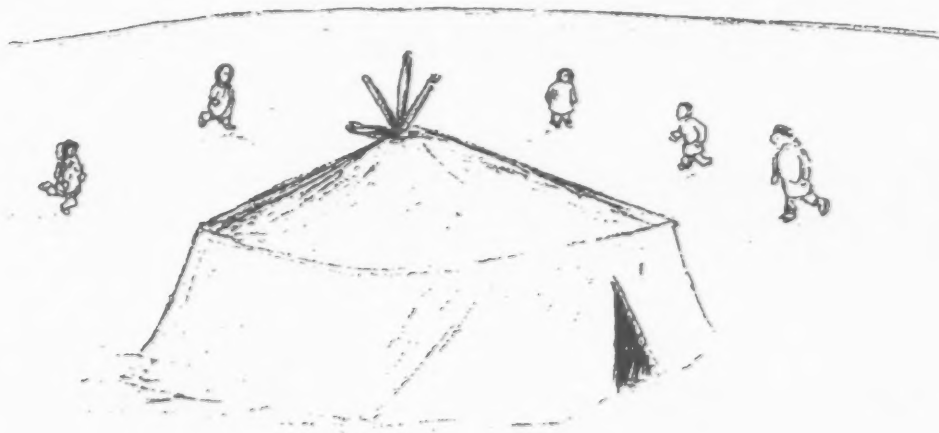
7Tengagergen went down. He went to the butterfly's house and they said to him, "Who is it?" Tengagergen replied, "It's me!" "Who?" "Tengagergen." "Come in!" So he went in and the butterfly said, "You out there, bring in some food!" So the snow woman brought in some food. They ate. Tengagergen saw that the woman was better looking than his wife. The butterfly said to him, "If you wouldn't want to bring your wife back, you would take my sister as your wife. Otherwise, bring your wife home as you wish." So Tengagergen would bring the snow woman. After eating, Tengagergen brought his snow wife.

8The end.

Vuvallanga Ayapeghyugem¹

1 Vuvallam sanqutangi sivuliq qalik, signeghet, qaltaghwaaghek, aghqusighhaak tughneghaghmun, saguyak, tagnelghii nanighhaq kumangalghii. Vuvallam yuga unanguluku pingayumi kellaagegni nekegtaqaat vuvalla. Taaqneghmegteggv vuvallam yuga aanaquq eslamun. Kiyaghtallegghmun kelgutaquq mumeghmeng tugumiighluni nalighmeng aquutameng. Araghaquq, "Wu-huu-huu-huu-uu, wu-huu-huu-huu-uu, wu-huu-uu, wu-huu-uu!"²

2 Taagken vuvallam yuga aatghaquq nategghmun. Nuliini piiqaa, "Enta saguyagka tagivaghqek!" Nulighhan tuunaqaak. Kaagtuusimagkenka uzivaquq ilagaghaquq uzivutkelluku. Ilaganeghmeng taaqnegghmini mekelghiiighhaat piiqii, "Qaagna nanevgaq ungipaaqughteggu. Legan whaten pinakesi, 'Wu-wuu-u-huu-uu, wu-wu-u-huu-uu, neghsaghyaghiitusi, pugneghyaghiitusi, iqallugyaghiitusi, tengugyaghiitusi, akutaghyaghiitusi. Ayapeghyuk vuvallaaq." Llaaghanwha mekelghiiighhaat aviiyaghtughaqut



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1. Ayapeghyugnguq taana Avatmiit pikaat, Walangankut Kepelgunkut saknaaghat.
 2. Qalghiiileq, aviiileq Kiyaghnegghmun ayumiq aleghquneghmeggni tawaten aviigaqut.

mengteghanun tamagghanun nanevgaat aghnalqwaaghet. Aaptaqiit, "Navek?" Piiqut, "Ayapeghyugmun!"

1Nanevgaat aglaghtuutaqut vuvallalghiinun neghnaluteng qetustaaghhaghmeng. Tawani ungipamsugutaqut ungipaghaataqut kayalqiiraaghutaqut saama ilagaataqut vuvallamaluki allanun neqmeng sanqutaaghmeng tuuninaanghilnguut. Aghtaghanghagu nanevgaat aanleghaataqut aghnalqwaaghet unegtaqut. Vuvallalghiit ateghaataqut nateghmun aghnalqwaaghetlu iiwen kinkut tawavek ilatkat. Ilannaqneghmeggni mengteghameggneng tugutaqut tawaqameng allaghiinaghmeng neqmeng ivalumeng inqun vuvallalghiit mengteghiit qilleghfiknaluki. Unanguluku ungipaghaataqut ungipamsugutaqut ilagaataqut neghutaqut siqinghem piitellghanun kenlenganun.

2Siqineq piinneghani nanevgaat aanleghaataqut aghnalqwaaghet unegtaqut. Nateghmun ateghaataqut aghnalqwaaghetlu vuvallalghiitlu. Ateghaanneghmeggni quyngiiraateng tugulaghaqiit allaghiinaghmeng neqmeng ikuquutaqut. Eslamun aanaqneghmeggni quyngiiraateng llivikughaqiit. Aanleghaalluteng miluqutaghaqut tughneghaghnun kiyaghtaalleghmun meghem yuganun. Taqneghmeggni iteghaataqut.

3Iteghalluteng aghnalqwaaghet uyegtaqii ataasim aghnalqwaaghem. Taaqneghatki vuvallalek nuliighminun saguyagni tungsighaqaak. Nulighhan saguyak tuunaqaak. Vuvallalegtaq uzivaquq. Iiwen vuvallayaghtuqat iiwen avaqutii. Ellnga vuvallalegtaq saguyagtuumaghmi uzivaquq. Nanevgaam ilagaataqaa utuqameng ilagaatameng. Vuvallalegtaq aviigaquq, "Wu-huu-uu, wu-huu-uu, wu-huu-uu!" Ilagaan naangenghani uzivelghiit aghuliighaqut. Aghuliinghata vuvallalegtam kallagutagii. Aghnat putuughutaqut iiwen kitum atanga naten piiqa yuga. Taana aghulasiquaqaat.

4Qamagtuq.

Ayapeghyuk's Ceremony¹

1The first items for the ceremony are the raincoat, bowls, little bucket, offering bowl for spirits, a drum, and a lit black-colored lamp. At 3 a.m.,² the ceremony host gets ready. He goes out. Then he shows himself to (the spirit of) Life holding a drumstick or a rudder yelling, "Wu-huu-huu-huu-uu, wu-huu-huu-huu-uu, wu-huu-uu, wu-huu-uu!"

1. Ayapeghyuk is related to the Walangas of Sivuqaq.

2. The time to the hour is given in Yupik using *kallaagek* 'clock hour,' a word from the era when English-speaking traders frequented Chukotka.

2Then he goes to the outer room of the house and says to his wife, "Hand me my drum." She hands over the drum, and he beats it while walking in circles. After singing, he says to the boys, "Go out and spread the word to the elders saying, 'Wu-wuu-u-huu-uu, wu-wu-u-huu-uu, you don't have seal, you don't have *pugneq*,³ you don't have fish, you don't have liver, you don't have *akutaq*.⁴ Ayapeghyuk is having a ceremony.'" So the children go to all the elders' homes to sing. The elders ask, "Where?" The children reply, "At Ayapeghyuk's."

3The old men go to eat soft food. They do not give equipment, but they tell stories and sing to compete over other foods during the ceremony. When the sun rises, the old men go out and the old women stay inside. If old women come, they bring tobacco and other foods to tie onto the house. That's what they do in the morning, they tell stories and sing until sunrise.

4When the sun rises, the old men go out and the old women stay inside. They take their reindeer offerings and the food to the outer room of the house. They go out to make their offerings. They toss the food to the spirits, to Life and to the Person of the Ocean. Then they go inside.

5One old woman distributes things to other old women. The host asks his wife for his drum. The wife gives the drum to him and he sings and walks in a circle. His guests and children follow him. The host goes with his drum. The old man sings an old song. The host sings, "Wu-huu-uu, wu-huu-uu, wu-huu-uu!" When the song is over, they stop going in the circle. Then the host drums. The women dance whatever their father's style of dance is. They use that for dance.

6The end.

3. A dish made of boiled reindeer meat and tallow.

4. A dish made of berries and reindeer tallow.

Tungtughllak Enkaam Kayengenghaghhaq

Limnanguq, tungtughllak esnamun piyaamalghii. Esghaamakanga kayengenghaghhaq. Kayengenghaghhaam aghivamakanga, "Tungtu paagna aqsavalluq, tungtu paagna sikhuneghpalluq, ighukek amestaghhaak, tallikek amestaghhaak."

Tungtughllagem pimakanga, "Kayengenghaghhaay, kayengenghaaghhaay ukapighqaaghi! Whanga nagaqunghitunga." Kayengenghaghhaq ukapighqaaghmalghii. Tungtughllagem ipugaghsimakanga sikhuneghmineng enkaam eglleghsimakanga esnamun. Kayengenghaghhaq araamalghii, "Uvinka tukrugtaa, papasquqa tukrugtaa, qaanqa tukrugtaa, metengtanka tukrugtii!"



1Itagnatun tungtughllagem kayengenghaghhaq meghmun ateghsimakanga. Kayengenghaghhaam tungtughllak aghivalaataghaa, "Tungtu paagna aqsavalluq, tungtu paagna sikhuneghpalluq, ighukek amestaghhaak, tallikek amestaghhaak." Tungtughllagem pilataghaa, "Kayengenghaghhaay, kayengenghaaghhaay ukapighqaaghi! Whanga nagaqunghitunga." Kayengeghaghhaq ukapighqaaghmalghii. Tungtughllagem ipugaghsimakanga sikhuneghmineng enkaam eglleghsimakanga esnamun. Kayengenghaghhaq araghlaataa-malghii, "Uvinka tukrugtaa, papasquqa tukrugtaa qaanqa tukrugtaa, metengtanka tukrugtii!"

4Tuqumalghii tukruughqwaayaqenni. Tukruughqwaayan tungtughllagem neghumakanga. Tungtughllak pimalghii, "Kayengenghaghhaq taana neqnirkapiggaq."

5Qamagtuq. Tefaay.

The Big Caribou And The Little Sculpin

1Once upon a time, a caribou went to the beach. It saw a sculpin and the sculpin taunted the caribou, "That caribou with a fat belly, that caribou with big antlers, with skinny legs, with skinny arms."

2The caribou said to the sculpin, "Dear sculpin, come closer, I can't hear you." The sculpin came closer to the caribou. The caribou threw it onto the shore. The sculpin yelled, "My body is getting hard, my tail is getting hard, my mouth is getting hard, my skin is getting hard!"

3Then the caribou threw the sculpin back into the water. Again the sculpin taunted the caribou, "That caribou with a fat belly, that caribou with big antlers, with skinny legs, with skinny arms." Again the caribou said, "Dear sculpin, come closer, I can't hear you." The sculpin came closer to the caribou. The caribou threw it onto the shore. The sculpin yelled, "My body is getting hard, my tail is getting hard, my mouth is getting hard, my skin is getting hard!"

4Then the sculpin died when it got so hard. And when it got hard, the caribou ate it. The caribou said, "That sculpin was good."

5The end.

Tagikaam Ungipaghii

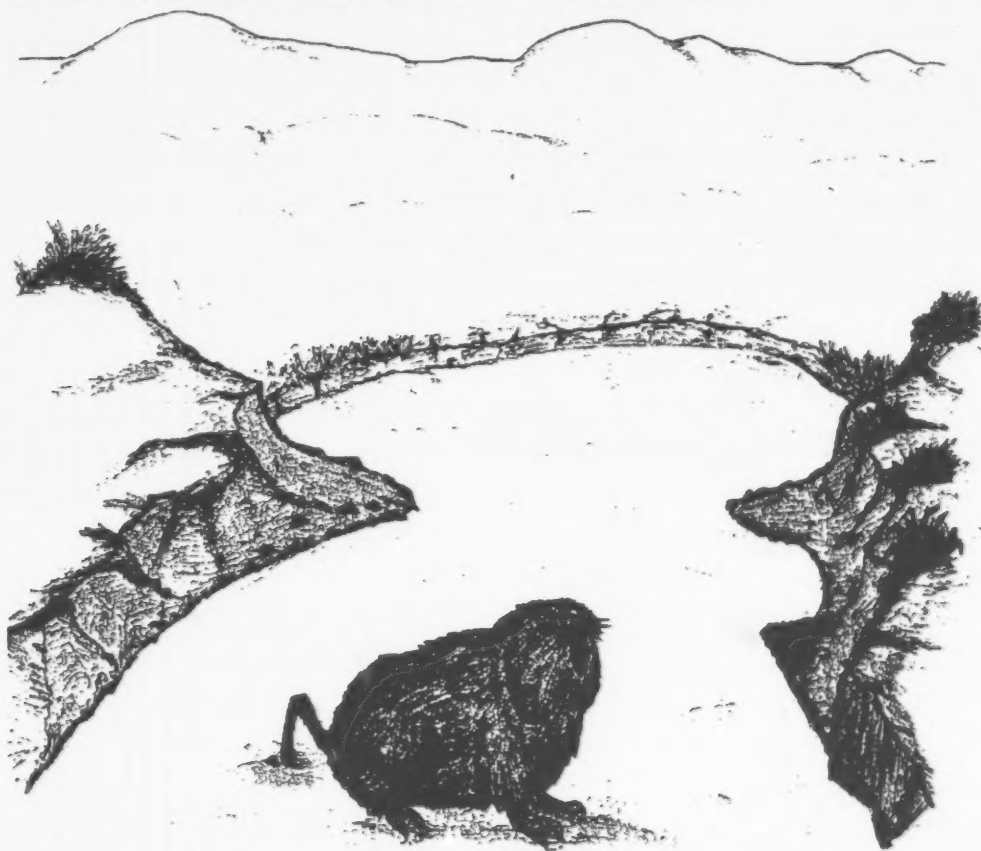
Stories by Tagikaq



Afsengaghhaq

1Iimnanguq, afsengaghhaq meqsaghtuumalghii naayvam qukaanun. Meghumalghii anglaaghhaq ukilluku. Meneghmeng taaqluni aqumumalghii anglaaghem saaghwani. Meghnaalimalghii tawani. Meghnaalimaluku paapga kumlatusimakanga. Ilagaamalghii inqunamen papeni ghhataghtes-qelluku, "Kanaki-ii, kanaki-ii, kanaki-ii, kanaki-ii, ukigem talatanga! Kiyayuvaghluktungaa-aa! Amiqluk pikrungaa-aa-aa, taymanalukaa, kalalikaa-aa, taymanalukaa, kalalikaa-aa."

2Taaqumalghii ilaganeghmeng. Sunanguq taana amiqluggaq ketfaghaghta. Afsengaghhaam pimakanga, "Awiiten! Uuynituten!" Amiqluggaq aghulaqumalghii. Allameng ilagaghlaataamalghii, "Kanaki-ii, kanaki-ii, kanaki-ii, kanaki-ii, ukigem talatanga! Kiyayuvaghluktungaa-aa, sikik pikrungaa-aa-aa, taymanalukaa, kalalikaa-aa."



1Sunanguq taana sikiggaq ketfaghta. Afsengaghhaam pimakanga, "Awiiten! Papegtuuten!" Sikiggaq aghulaqumalghii. Allameng ilagaghlaataghtuq, "Kanaki-ii, kanaki-ii, kanaki-ii, kanaki-ii, ukigem talatanga! Kiyayuvaghlu tungaa-aa, ukaziq pikrungaa-aa-aa, taymanalukaa, kalalikaa-aa."

2Sunanguq taana ukazighhaq ketfaghta. Afsengaghhaam pimakanga, "Awiiten! Paapgen mekestaaghhaaguq!" Ukazighhaq aghulaqumalghii. Allameng ilagaghlaataghtuq, "Kanaki-ii, kanaki-ii, kanaki-ii, kanaki-ii, ukigem talatanga! Kiyayuvaghlu tungaa-aa, kaynga pikrungaa-aa-aa, taymanalukaa, kalalikaa-aa."

3Sunanguq taana kayngeghllak ketfaghaghta. Ketfaatkelluku afsengaghhaq paatgumakanga. Paapga kepkaamakanga. Tawaten kayngem afsengaghhaq kayusiimakanga.

4Qamagtuq tefaay.

The Mouse

1Once upon a time, the mouse went to drink water in the middle of the lake. It drank after making a hole in the ice. After drinking, it sat down by the hole. It rested there. While it was resting, its tail froze to the ice. It sang so its tail could come off, "In the center, in the center, in the center, in the center I have frozen to the lake! I want to cry! The weasel should come, and I would be fine!"

2It stopped singing, and a weasel came. The mouse said to it, "Get away! You have bad underarm smell!" The weasel went away. Then the mouse sang again, "In the center, in the center, in the center, in the center I have frozen to the lake! I want to cry! The squirrel should come, and I would be fine!"

3A squirrel came. The mouse said to it, "Get away! You have too big a tail!" The squirrel went away. Then the mouse sang again, "In the center, in the center, in the center, in the center I have frozen to the lake! I want to cry! The rabbit should come, and I would be fine!"

4A rabbit came. The mouse said to it, "Get away! You have too small a tail!" The rabbit went away. Then the mouse sang again, "In the center, in the center, in the center, in the center I have frozen to the lake! I want to cry! The bear should come, and I would be fine!"

5A bear came. As it was approaching the mouse, it hit the mouse with its paw, snapping off the tail. That was the way the bear helped the mouse.

6The end.

Nunameng Uzivikaq Paallghunkuk

Ama Qetngalleghyankuk

¹Imnanguq, kiyaghsimaaq kumak umiilek qamarilakayuk.¹ Ilangani kiigem kumagem nunalgutni pimakangi paallghunkut, qetngalleghyankut apayepayiighenkut ama melngunkut. Pimakangi, "Qamarilanaqunga! Qerngughutek!" Llaaghanwha aglaghtuusimalghiit kumagem mengteghaan saaghwanun.

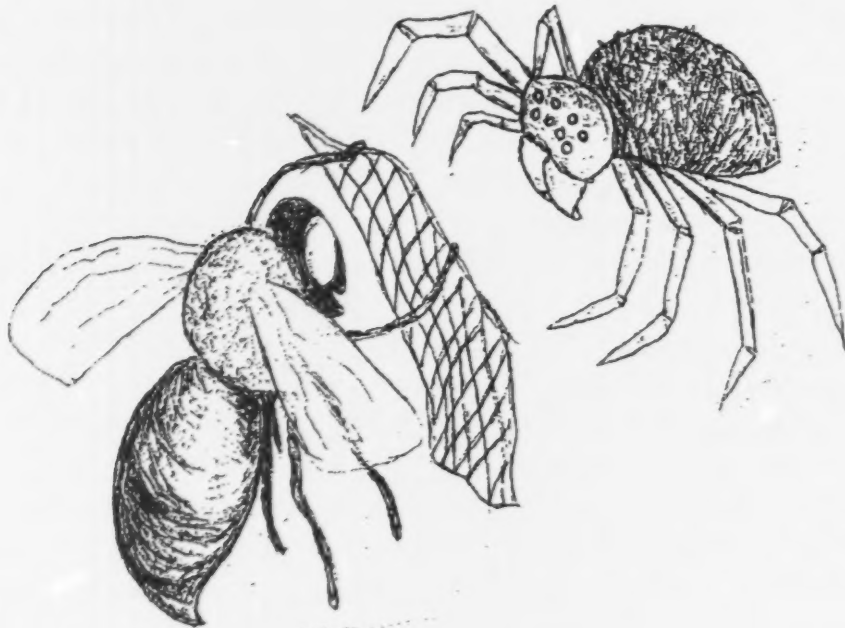
²Taagken qamarilam ayaviigha kingutalek napaghsimakanga. Kumagem pimakangi, "Elpetek qetngalleghyaqlu paallghullu nuna uziviteggü. Elpetek melngullu apayepayiiqlu naayghaq uziviteggü!"

³Llaaghanwha aga kilgaquusimalghiik qetngalleghyankuk paallghunkuk. Pengughqameng talughsamek meghnaalimalghiik. Meghnaaliyamek taana pengughqaaq uzivluku tagimalghiik. Legan kaasamek aneghsimalghiik pekaghniqutek. Apayepayiighenkuk melngunkuk uzivumakangat naayghaq. Qesiqun paallghunkuk qetngalleghyankuk uyghalqusighhaq uzivumakangat. Ama apayepayiighenkuk melngunkuk uzivumakangat uyghagrukutaaghllak.

⁴Llaaghanwha kumagem paallghu tuunumakanga avaqutami atkuganeng qatelghiimeng, enraq qetngalleghyaq tuunumakanga ayaviighmeng. Apayepayiiq tuunumakanga negaghpagmeng enraq melngu aghyuughumakanga sumeghneqluku. Ellnga kumak aklungimsuggiighusimalghii.

⁵Qamagtuq.

1. Qamarilat tamaakut ayumiim ceremony-ngi yuget kiyang nanevgaat igleghutaqegkangit, mekelghiighet kayaalqiiraghtestaaqegkangit, kayaalqiilghiit sameng sanqutraaghmeng tuunaqegkangit. Avaalagem pillghani katam Fourth of July-elghiistun ayuqsaghtut.



The White Bug And The Grasshopper Who Went Around The World

¹Once upon a time there lived a bug-chief who held *qamarilas*.¹ One summer he called on his fellow residents — the white bug, the grasshopper, the spider and the beetle — and said to them, “I am going to have a *qamarila*, get together.” Then they all came to the chief’s house.

²They raised the *qamarila* stick, and the chief said, “You white bug and grasshopper, go around the world. You beetle and spider, go around the mountain.”

³So the grasshopper and the white bug started running. When they went out of sight on the other side of the hill, they stopped and rested. After resting, they went around the hill and went back. They arrived out of breath. The spider and beetle went around the mountain. It turns out, the white bug and grasshopper went around a boulder. And the spider and beetle went around a big rock.

⁴So the bug-chief gave the white bug its child’s white parka and he gave the grasshopper a cane. He gave the spider a net and just scolded the beetle, making it think a lot. The bug-chief ran out of stuff.

⁵The end.

1. A ceremony held to see who is the fastest and strongest in competition. The winner receives prizes from the ceremony giver.

Tungtu Aqanga

1Iimnanguq, kiyaghsimaaq aghnaaneq tungtu. Maaten ilangani ighninaqumalghii. Ighninaqumaluku amaaghllagek maalghuk kaasim-alghiiik. Amaaghllagem aallghan aleni pimakanga, "Yeqay una tuquteltegg!" Legan pimakanga, "Wiin ighniighlli!" Llaaghanwha ighnimalghii. Ighniyan aghnaq taana tungtu tuqulluku neghumakangat qamaglluku. Qamagsatgu aallghan aleni pimakanga, "Yeqay una taghnughhaa tuqulluku negheltegg!" Aallghan aleni pimakanga, "Wiin wetku anglikan neghnakefut. Salin maaten kemgituq." Atimaftaat Aqangameng.

2Taagken aga tungtuquyaamalghiiik amaak taakuk. Aga taluqaghsaagta Aqangangiighhaq nekevluni tana naayghaq mayuumakanga pegnem. Qaygeghsamigu ukigluni inglunganun mayuumalghii. Tawaten aghnelqusiq ulapumalghii. Nasiquilluku tagiyaghqaaghhneghan nemineng aglaghluni ungleghumalghii. Iiwenllu palaghhaghmeng kiyaqaatangaa tagimalghiiik amaak taakuk. Tawani kiyaghsimalghiiik. Aghneqwaaqun aghulaqenghegkeni ulapaqelghii. Tawaten kiyaghsimalghiiik amaak ama taanallu tungtu tawaten kiyaghsimalghii. Qenwat anglighllagumalghii. Aallghan amaam aleni pimakanga, "Yeqay una tuqulluku negheltegg!" Aallghan aangghumakanga. Iwernga Aqangam pimakangi, "Egyugtusi. Wiin whangallu nanghiiqwaaghtengnga kayaalqiiraaghmeng."

3Taagken Aqangayeng amaak malighqughtaamakangak. Sivukluni Aqanga temngi nalumsimeng qimagumalghii. Qaygeghsami ukigluni naaygham inglunganun tawaten qimagumalghii. Amaak malighqu-neghmeng pekaghlaglutek aghuliighusimakangat. Ilanga amaa pimalghii, "Taamengwha Aqanga qugilingigatuq!" Taagken ilangan pimakanga, "Tawa ellnga alla kitum qinuyuggnaanghitaa!" Aqanga tawani kiyaghsimalghii.

4Uksumi ilangani teghigaq tamagghaghmi qernguumalghii Aqanga naanghiighnaluku. Legan kaynget piiqsaqangat. Aqangam sighu-neghmineng egsimaaqegkangi. Tamana teghigaq qamaglluku tuququmakanga. Ungleghtaghaqelghii. Legan kaynget esghaghluku temngi quyngiiniluku takwaaqsaqangat. Liigikneghmegettegg negughaqegkangat

aleghquumaghmeng, "Aqangangiighhaq qavaghsighaghaqelghii." Aqanga miiwenllu qavaghaqelghii.

5Qamagtuq Tefaay.

A Caribou Named Aqanga

1Once upon a time there lived a female caribou. One time she was giving birth and two wolves came over. One wolf said to the other, "Let's kill this caribou." So the other said, "Wait, let her continue to give birth." So she gave birth, and then the two wolves killed her and ate her. Then one wolf said to the other, "Let's eat this one too." The other said, "Wait, let's let it grow up. It's still skinny yet." They named it Aqanga.

2Then they went out to get other caribou. When they got out of sight, the little caribou barely managed to climb the mountain. It exercised all day like that. By estimating the time of the wolves' arrival, he would go back to his home and he would sit there (as if he hadn't gone out to exercise). When he had been there for a little while, the two wolves came. They stayed there. Later in the day, they left and the little caribou exercised



some more. The two wolves lived like that, and the little caribou lived like that. Then it grew big. One wolf said to the other, "Let's kill this caribou and eat it." The other agreed. But the caribou said, "You are moving too quickly. First you should try beating me in a competition."

3The two wolves chased Aqanga. At first Aqanga just ran away by jumping. He reached the top of the mountain and hopped down the other side. The wolves ran out of breath and stopped. One wolf said, "No wonder Aqanga doesn't get fat." The other wolf said, "Well, no one will ever bother Aqanga." Aqanga stayed there.

4One winter, all the animals gathered to test Aqanga's strength. Bears competed with him, but he would throw them aside with his antlers. He killed all the other animals. Then he sat down. Bears approached him thinking he was a reindeer. When they recognized him they went around him saying, "That dear Aqanga is sleeping." Aqanga would probably be sleeping.

5The end.

Mekelghiighhaak Iikusimaak

1Kiyaghsimaaq Ungazimi aghnaq ugilek enkaam taghnughhallgaak. Ilangani ugingighaamalghii. Sighinegmiiim yugem nulighhilnguum nagaqughluku Ungazimun tagimalghii. Kaasami aghnaq tugumakanga. Llaaghanwha Sighinegmun aghviisimakanga.

2Naqam taana Sighinegmii yuuk aklungilnguq. Kaasami taakuk mekelghiighhaak atangan ighlekaqegkek piiqegkek, "Qaagkut amyuqetaghllagtut. Amyuutkelleqiisi."

3Llaaghanwha aaneghmegni naayghanun aghulaqaqelghiik. Tespagani ulapumalghiik inqun iknaqughinalutek. Atangita waamsimakek ighneghegni inqun iknaqughisqellukek. Llaaghanwha iknaqughimalghiik sama anglimalghiik.

4Ilangani uksum unanguluku tungtuquyaamalghiik. Tagiyamek nagneghlutek esavghaallghiinun maligusimalghiik. Tamana yuuk naghughqughluku awalighpigaalutek ketfaghaqelghiik. Llaaghanwha ayveghaghlutek taglaghaqelghiik. Tamana taglaghtuullghii naghughqughluku kaataqelghiit mengteghamegnun. Tawaten kiyaghsimalghiit uksulqusi.

5Ilangani unanguluku tungtuquyaasimalghiik. Tungtunglutek atghaamalghiik aghneghtughllagluku. Kaasamek tungtukegkateng liluki nagneghlutek yuuk tamana maligluku esavghaamalghiik. Naqam atangita piiqsaqangit inqun awalightaghwaaghpenaki pisqelluki. Taagken aaghtuumalghiik taan'gani. Tamana ilanga ayveghaghluni qamaglluni taglaghtuusimalghii. Elke ayveghaghnaqumalghiik. Qenwat ighivgaamakanga. Llaaghanwha ayveghaamalghiik. Iiwenllu yataghqaqaat uyughaa kelutmun qiiyalghiimi puyughllaguftuq. Anengani pimakanga, "Ii-I, iikutiinkut!" Anengaan ayveq peglluku kelutmun kilgaquumalghiik nuugem esnenganun sikum kaasalghiimek nutem ameltughqaaluni. Naqam iiwlen taan'gavek siku saagrukegtaq. Tamana saagrukegtaq siku anuqmi qateghmi legan meghem tevyaghqaqaa. Taagken ketmun qimagumalghiik meghem tevyagu siku anuqliimakanga uvlugughsimakanga, umegneghughsimakanga qanigtuumaghmi. Ketmun qimagumalghiik. Uyavaghlaglutek siku kaasimakangat aangepigllegghii. Tawavek mayughlutek tespamagun laagluku kiyaghsimalghiik.

«Uyughaan pimakanga anengani, “Weni tuquusiighnaqngunghilkumta sanaqaghten!” Taagken mekelghiiq nuyekliq tuunaghmineng maghuyighluki ilagaamalghii. Ilagaamaluku uyuqliim mekelghiighem nagaqumakanga uyavaghpaneng meteghlluk qalghilghii. Mekelghiighem nuyekliim ilagaan qamagsamigu uyughani aapsimakanga, “Sameng nagaquutaghhneghisin?” Uyuqliim nagaqughngaaghmigu akisimakanga, “Waniwanllu nagaquutaghhneghitunga!” Alla nuyekliq ilagaamalghii. Meteghlluk qalghighlaataamalghii uyavaghpaneng iwernga maateghniineng qantaghanlluni. Aaplaataamakanga iwernga nagaquumalghii nagaqughngaaghmigu ama nuyekliimllu. Alla ilagaamalghii tuunagmineng saguyaqluni. Ilagaamaluku alla meteghlluk qalghilghii nagaquumakangak qantaghanlliighaghluni. Ilagaan qamagsamigu uyughani pimakanga, “Nagaqunghisigu?” “Nagaqunghitaqa!” Iwerngangam nagaquumalghiiik uyughaanllu ama anengaanllu. Alla ilagaamalghii. Qenwat qakma uqeghhmi qalghiimalghii, quq-quq-quq-quq-quq. Anengaan pimakanga, “Awi, whanganginaakuma pinaanghitunga.” Uyughaan pimakanga anengani, “Sameng piiqa?” “Piiqaaten whanganginaghma taglaannalunga.” Alla qakma qalghiimalghii meteghlluk, quq-quq-quq-quq-quq. Anengaa aleghquumalghii, “A-aa-aa, nanghiiqunaqi!” Uyughaan aapsimakanga, “Sameng piiqa meteghlluk?” “Whaten piiquq nanghiiqunaluta maalguguluta. Taawanginaq uka tumemi ataasiq siku uusqalghii.”

7Anengaan uyughani aanesqumakanga. Aanumalghiiik qerngaagmek. Aanlutek anengaan uyughani neveghtesqumakanga. Uyughaa neveghsimalghii. Neveghsan aqumumakanga. Aqumluku gginaa kenimineng saapumakanga. Saapsamigu ghhataamalghiiit, igleghsimalghiiit quulvaqun. Mululuteng aghuliighumalghiiit. Sivugsalghiiimeng sikumi aghuliighumalghiiit. Tawani meghnaaliluteng alla anengaan uyughani neveghtesqumakanga. Tawaten aqumluku anengaan gginaa saapumakanga kenimineng. Palaghhaghmeng aqumgaaghluteng ghhataghlaataamalghiiit igleghsimalghiiit. Mululuteng aghuliighumalghiiit. Esghaghyalghiiimeng meteghllugem meghnaalivigmi temngi naayghami alungutelleghmi uyghagmi. Tawani aghuliighumalghiiit.

8Taawanginaq mayughvigiteftuq. Anengaan ellmi tughneghani tuqluumakanga amiqluk. Amiqluk qalghiimalghii. Anengaa aleghquumalghii, “Whanganginaakuma pinaanghitunga!” Uyughaan pimakanga, “Sameng piiqa?” “Uum piiqaanga whanganginaghma mayuunnalunga.” “Wetkuqun whanga sivuklunga mayuuskuninga tungangighhaani elpek mayuulliten.” Llaaghanwha uyughaa mayuumalghii tungangighhaani anengaa mayuumalghii.



9Mengtēghaghmiingit ilagaanēqēgsaataqut. Qagum nunalgutmeng alignalghiingiighhaat ilagaqayuggaat ilagaataqut. Ilangita piiqēgkangat un'ga tuqumaniluki, ilangita piiqēgkangit salin unguvanniluki, tamana ilanga ilagaataquq temngi.

10Ellngit aglaamalghiit. Kaalluteng iiyamun mayuumalghiit, nagasimalghiit. Atangat kingulighpigaaluni ilagaamalghii. Ilagaqestaghngaaghmi aghuliiqaghluni aleghquumalghii, "Llangaqa whaa sikum ilunganillunga ilagaghtunga. Iqlengiqunga weni!" Alla ilagaamalghii. Nepiiqaghluni akuzimalghii, "Ilagaamalunga sikum ilungani meteghllugem qalghillgha nagaqughaqa!" Ilagaghaqelghii. Nepiiqaghluni akuzilaataghtuq, "Ilagaqestaghngaaghma nepiighlunga meteghllugem piinga, eilmi ghhataannalunga, aygumun aghulaqunga. Igleghtunga sikukun aghuliighlunga meghnaalilunga. Meghnaalineghmeng taaqsama aghulaqlaataghtunga. Igleghtunga. Aghuliightunga ingani meteghllugem meghnaalivigani. Weni iqlengiqunga."

11Mekelghiighek nagasimalghiik iiyakun qineghllutek. Qama ilagaamalghii. Ilagaghaqluni nepiighaqluni aleghquumalghii, "Taagken meghnaalilunga mayughtunga. Mayughlunga taginga. Kaasama iiyamun

mayughtunga!" Nepiighumalghii ilaganeghmeng nukalpigaat pimakangit, "Enta qakmavek iiyamun esghaghyaghtuqaghtek." Nukalpigaat aanyalghiiimeng avangiteftut. Iteghluteng ungipaasimakangat. Qayughllak mayughnaqsata awatmun ullghiiitamaat. Uteghlluteng aglaamalghiiit nenglum saaghwanun. Atangat ellmineng aanumalghii. Aanluni esghaamakangi. Esghaghyamiki iitghesqumakangi. Iitghumalghiiit. Quyakumakangit. Atangita pimategket, "Salusimi uullghestek?" Akisimakangat, "Taanegken ima takaghpagllelguftuq. Yulleghpagmun taaggun taglaghtukut." Atangita akisimakangit, "Anightaqun takaghnallghaguusi!" Uyuqliim akisimakanga, "Anightaqun elpek iyeghllaguuten!" Taam kenlanganeng awavaghlagnaniimalghiiik.

¹²Qamagtuq. Tefaay.

Two Boys Stranded On The Ice

¹A woman lived with her husband and two children in Ungaziq. Suddenly she lost her husband. A man from Sighinek who had no wife heard about her and went to Ungaziq. When he got there, he married that woman and returned with her to Sighinek.

²That man was wealthy in Sighinek. He would not let his boys go out, telling them, "People out there will abuse you; they are very cruel."

³So the boys would go only to the mountain. Up there they would exercise to make themselves strong. Their father had been misleading them so that they would become strong. Thus they gained strength and grew.

⁴One winter they would hunt for caribou in the mornings. When they returned home, they went with others hunting on the ice. They would pass everyone and be the ones farthest out on the ice. They would catch a walrus and go home. They would pass everyone going home and get to their house. They lived like that the whole winter.

⁵One morning they went caribou hunting. They got their caribou and went home while it was still early in the day. When they got home they dropped off their catch and went with other people out on the ice. Their father would tell them not to get too far out. They went out there. Everyone else got walruses and went home. They kept trying to get their walrus. As night fell, they finally got their walrus. As they were preparing to butcher it, the younger brother looked toward the land and saw dense vapors. He said to his older brother, "Look, the ice is breaking off from the land!" His brother let go of the walrus and ran toward the land to the open lead, and it was getting wider. But the ice was all smooth and flat. When it gets windy,

waves easily get to all that smooth flat ice. So they ran away from the land. It got windy and water was getting all over the flat ice, and it got stormy. They went far out to high ice. They got on top of the ice and dug a hole and made a shelter.

¶The younger brother said to his older brother, "OK, if we aren't going to wait for our death here, do something!" So the older boy sang and clapped his hands as though drumming. While he was singing, the younger boy heard a raven from afar calling out. When he finished singing, he asked his younger brother, "Did you hear anything?" Even though he had heard something, he said, "Oh, no I did not hear anything." The older one sang again. The raven called out again from afar, but closer this time. He again asked his brother even though he himself had definitely heard it. He sang again, using his palms as a drum. While he was singing, the raven called out again much closer. The older brother asked, "Did you hear it?" "I didn't hear it," the younger brother said. But they both had indeed heard it. He sang again. Finally it called from right outside, "quq-quq-quq-quq-quq." The older brother said, "Oh, if it's only me, I won't go." The younger one asked, "What is it saying?" "It's saying it will bring only me," the older brother said. Again the raven called outside, "quq-quq-quq-quq-quq." The older brother responded, "Yes, yes, do try." The younger brother asked, "What is the raven saying?" "The raven is saying, he is going to try to carry both of us. But he says there is a really high part on the ice ahead."

¶The older brother told his younger brother to go out. They went out together. Out there, the older one told the younger one to lie down. Then he sat on him. He covered his younger brother's face with his crotch. Then they flew off to high above. After a long while, they stopped. When they looked around, they were on a big piece of ice. They rested there for a while and the older boy let the younger lie down again. Just like that, the older sat on the younger one's face. After sitting for a little while, they left. After flying a long while, they stopped. When they looked, they were at the raven's resting spot at a "licked out" rock on a mountain. They stopped there.

¶But there was no way to go up the mountain. So the older boy called on his helper spirit, the weasel. The weasel let out a cry. The older boy said, "If it is only me, I won't go." The younger brother said, "What is it saying?" "It's telling me, it'll bring me alone up," the older one replied. "Only if he brings me first then he'll come get you," the younger brother said. So the weasel brought the younger one, and then, afterward the older one.

9The people at home were all singing. The shamans of their village and those who could sing all gathered and sang. Some people said that the brothers had died out there, some said they were still alive, some were just plain singing.

10So the brothers got home and they got on top of the house and listened through the vent. Their father was the last to sing. As he was singing, he stopped and spoke. "I am inside ice. I am singing. Oh, I am lying!" Their father sang again. He stopped and said, "While I was singing inside the ice, I heard the raven calling." Then he would sing again. He stopped and said again, "While I was singing I stopped and it told me it would bring me, and I went north. I flew over the ice and stopped and rested. After resting, I flew again. I traveled. Then I stopped at the raven's resting place. Oh, I am lying."

11The boys listened through the vent. They sang, then stopped and said, "Then I rested and climbed. I climbed and came to the house. When I arrived, I climbed to the vent." He stopped singing and said to the young men, "Go check outside at the vent." When the young men went out, there was no one there. They went in and told everyone. It was because when the boys were about to climb, they had rolled off. They went back and looked by the house. Their father went to go check for himself. He went out and saw them and told them to go inside. They went in and everyone was happy for them. Their father asked them, "How did you roll off?" They answered, "All along from out there, there was a cross-current. We came to a deserted village." Their father said, "See there was a cross-current." The younger said, "See, you are a 'big eye!'" From then on, they didn't go so far out on the ice.

12The end.

Aymangaawen

!Kiyaghsimaat esnaghmiit taawanginaq Quyillget maalghuk nuligh-qullghiik maalghuk avaqutagket mekelghiighek. Allgha mekelghiighem nuyekliq, aallgha uyuqliq. Taawanginaq atangan taana nuyekliq amyutkaqegkanga.

!Ilangani maaten quynghiqwaaghluni quynghiq uzimun kilgaaqu-makanga. Llaaghanwha sukaghimalghii saama iknaqughimalghii. Atghaghluni iitghumalghii naqam qaviigalnguq. Repall atangan qavaghtesigalkanga saama neghesigalkanga. Nutaan neghnaqsaghtuq ighlegutaa. Ighlegusatni ingaghlluni qavaamalghii. Atangan qavalghii esghaghluku akin iptagaghsimakanga. Mekelghiiq upuutkelluku maketqaghsalghiimi akin ayemlluku. Atanga sumeghtaghaamalghii, "Una mekelghiiq qavnga qiknaqughii?" Atangan pimakanga nuliini, "Pilugug-kameng ulimatigu taawanginaq pinipigllegghiiimeng!" Llaaghanwha ulimasimakanga. Atangan ighneni pimakanga, "Aga, naalkesaghtughhu pinighqaa Aymangaawen. Aymangaawetem sakimaganun sukalluten qavaghyaghtaa. Tawaten aghulaqelghaaten!" Apaasimakanga tuumkagh-qameng.

!Unaami unaanguluku mekelghiiq ghhataamalghii. Qemimeng tevyalghiimi esghaghii piluguget seghlepestaaghet. Aasimakangi mekelghiighem taagken igleghsimalghii. Qemimeng tevyalghiimi esghaghii mengteghat. Uqeghhmi nanevgaq qayugtughaqeftuq. Amenam mekelghiiq igleghtuq naaghteghlagaqluni. Nanevgaam nenglaqumakanga. Kaasan aaptaa, "Saam yukaten?" Akisimakanga mekelghiighem, "Esnam yukanga!" Aaplaataghaa nanevgaam, "Natum esnam?" "Maakunmi naayvaaghaam esnengi aatqaqii tamakut esnat. Maaten whangkuta kiyaghtaqukut samani meghem esnami. Nagaqughsiin?" "Nagaqughtunga." Nanevgaq sumeghtaghaamalghii, "I-i-i, esnam esnam esnam!" Taagken pimakanga, "A-a, iitghi neghyaghtaa!" "Kangsughllequnga, iteghnaqeg-kuma." "Tawateteghngaaghpek iitghi!" "Aa-a, naqam iteghlanga!" Pegnem iteghtuq. Nanevgaam nuliini pimakanga, "Gaaghutigu quyngimeng una esnam yuga." Llaaghanwha gaaghulluku quyngit ugusimakangi. Neghusimalghiit. Taaqluteng iitghesqumayaqanga aagramun. Ighsaamalghii nateghmi qavaamalghii.

«Unaami unaanguluku aghulaqumalghii. Nanevgaankuk aghnalqwaaghenkuk nenglaqumakangat. Talughsami kilgaaqumeng aghulaqumalghii. Qemimun kaallaataghtuq. Kaalluni tevlaataghtuq. Atghaghtuq mengteghanun. Esghaghaa nanevgaq qayugtulghii. Nanevgaam esghaghpinaan avelghaaiinaamakanga. Sumeghtaghaamalghii tughneghaaniluku. Sivugutkelluku aapsimakanga, "Saam yukaten?" "Esnam yukanga!" "Naten esnam?" "Maakunmi naayvaaghem esnengi aatqii esnat. Enkaam whangkuta kiyaghtaqukut meghem esnengani. Aa-a!" Nanevgaq sumeghtaghaghtuq, "Iik, esnam esnam esnam esnam." "Naqam iitghi, neghyaghtaa." Mekelghiiq ighsaamalghii inqunamen kangsughnayukami. Tawateteghngaani iitghesqumakanga. Llaaghanwha kangsughngaaghmi iitghumalghii. Neghumalghii nateghmi. Taaqluni nanevgaam iitghesqu-mayaqanga inglegghmun. Mekelghiiq ighem pimakanga, "Itagnaghtunga whani qavaghillequnga." Llaaghanwha qavaamalghii.

«Unaami aghulaqumalghii. Uusneghwaagghmun mayuumalghii naaghtaqluni. Nanevgaq nulighqullghii nenglaanneqegsaamalghii. Mekelghiiq uusneghwaagghmun talughsami kilgaaqumeng aghulaqumalghii. Ilanganun uusneghwaagghmun tevyami esghaamakangi mengteghaat ataasit. Taagken uusneghwaagghmeng atghaamalghii naaghtaqluni. Llaaghanwha nanevgaq enngaataall nenglaamalghii. Kaasan nanevgaam aaplaataghaa, "Saam yukaten?" Mekelghiiq ighem akisimakanga, "Esnam yukanga." "Naten esnam?" "Maakunmi naayvagaaghem esnengi tamakut aatqaqii esnat." "Aa, navek igleghtaazin?" "Taamavek nunivagghmun igleghtaagunga. Aapghaqegkangat Aymangaawen tuguyaghtughaqaqa." Nanevgaam pii nenglaqumaan, "O-ho-hooghh, kayngusaghalleguten! Elpetun pinightut-kaanghituq!" "Aa-a, itagnaghtunga!" "Naqam iitghi. Neghyaghtaa." Mekelghiiq iitghumalghii amik naafqevzighluku. Nanevgaam pimakanga, "Iik saqrugtatuuq taana!" Mekelghiiq neghumalghii. Taaqluni itegherkineghmeng tawani ingaghtaaghumalghii. Wetku unugyagu qavaamalghii.

«Unaami ghhataghlaataghtuq. Uusneghwaagghmun tevyami kilgaaqumeng aghulaqumalghii. Uusneghwaagghmun kaallaataghaa. Tevyami piyugghmeng atghaamalghii naaghtaqluni kayaannaqepiglluni. Mekelghiiq ighem esghaamakanga nanevgaq qayugtuqestalghii. Kaasan nanevgaam aapsimakanga, "Saam yukaten?" "Esnam yukanga!" "Naten esnam?" "Maakunmi naayvaaghem esnengi aatqii esnat. Enkaam whangkuta kiyaghtaqukut meghem esnengani. Aa-a!" Nanevgaq sumeghtaghaghtuq, "Iik, esnam esnam esnam esnam." "Aa-a, naqam iitghi! Neghyaghtaa." Mekelghiiq iteghnaqsalghii kangsughtuq. Iwernga negnem iteghtuq. Iteghluni neghumalghii. Neghumaluku aapsimakanga nanevgaam, "Navek igleghtaazin?" "Nunivagghmun paamna Aymangaawen

tuguyaghtughaqaqa.” “Upupeng nepiighelten. Kayngusaghallequten! Iiteklu ungipaannaqamken. Whakenwhaa ghhataquvek mengteghat ataasit kaalleqaten. Mengteghaneng taagken alla igleghtekuvek kaalleqaten taawa Aymangaawenkut. Taawa qamagtuq. Nagaqughsiin?” “Nagaqughtunga!” Taaqluteng neneghmeng ingaghtaaghmalghii mekelghiiq. Unugyagu qavaamalghii.

7Unaami aghsagu aghulaqlaataamalghii. Nenglaqumakangat sukaninniluku. Talughsami kilgaaqumeng aghulaqumalghii. Allameng uusneghwaaq kaallaataghaa. Kaasami uusneghwaaghmun piyugmeng igleghsimalghii. Uusneghwaaq tevluku atghiiyami sukanitesighwaaghmalghii. Nanevgaam esghaamakanga. Kaasan aapsimakanga, “Saam yukaten?” “Esnam yukanga!” “Naten esnam?” “Maakunmi naayvaaghem esnengi aatqii esnat. Enkaam whangkuta kiyaghtaqukut meghem esnengani. Aa-a!” Nanevgaq sumeghtaghaghtuq, “Iik, esnam esnam esnam esnam.” “Naqam iitghi. Neghyaghtaa!” Mekelghiiq iitghumalghii. Neghumalghii. Taaqluni qavaamalghii.

8Unaami unaanguluku aghulaqumalghii. Sivukluni piyuwhaghmeng aghulaqumalghii. Wetku talughsami uusneghwaaghmeng kilgaaqumalghii. Alla esghaghlaataghaa uusneghwaaq akugaaghniineng aangleghii. Tawavek uusneghwaaghem qaaynganun mayughyalghiimi saama esghaghii



maalghuk mengteghaak. Ketliq aangelghii. Kelutanganilnguq mengteghaq mekestaaghaaq. Uyavani esghaghaa quyngiq uglapiglleghhii. Quyngim uvitangani yugyagllak. Tamana yuuk Aymangaawem ugikaqeftaa. Iwernga qaviigalnguut ellngani. Mengteghaam taam uuqghaani nanevgaq esghaghaa qayugtaalghii. Mekelghiiq atghaamalghii naaghtaqluni. Iwernga iqlengiqaqelghii. Taagken uusneghwaaghmeng ukigumalghii.

9Kaalluni aangelghii kun mengteghanun uuqghitni aghuliighumalghii. Nanevgaam avelghaquiinaamakanga qayughllak tughneghaaniluku. Naqam atkuga aangepiglleghhii. Nanevgaq tununneghani maligtaqegkanga. Qenwat nanevgaam aghuliighulluku aapsimakanga, "Saam yukaten?" "Esnam yukanga!" "Navek igleghtaazin?" "Aymangaawem aapghaqegkangat. Tuguyaghtughaqaqa." Sunanguq nanevgaq taana agiglluni mekestaagh-haghamun mengteghamun aleghqughta, "Qamay nengaawaq tawa!" Sunanguq taana aghnaghaq qinegha. Ineqsunapiglleghhii pinipiglleghhii. Pimakanga aghnaghaam, "Ugiknaanghitaqa. Seghlepestaaghuuq." Aghnaghaq uteghpagsimalghii. "Iiteklu kuuvistenguluten!" Mekelghiiq aglaamalghii mengteghamun. Iteghyalghii esghaghii yugyagllaget. Qesiqun Aymangaawem ugikaqeftii. Aghnaghaam pimakanga, "Iitghi qullugek kuuvyaghtughqek!" Mekelghiiq iteghluni taakuk tugumakek. Tugulukek ugatmiighsimalghii pegnem uullghaghtevzighaqluni.

10Maaten alla amllughnaqsalghii kuuvumakek taagavek ugatanganilngughnun sanqutnun. Allameng igleqaghluni inglunganun enraq kuuvumakanga. Amigmun amllughluni aanaqsalghimi manughakun qamagllukek kuuvumakek. Aymangaawem tapghaghmeng eslegalghii meng tugulluni kagsagpagataamakanga mekelghiiq. Mekelghiiq aqninghituq qayughllak atkuga umupiglleghhii. Ighivgaghyagu iteghaatut. Neghluteng qavaasimalghii. Ellnga mekelghiiq nateghmi qavaamalghii.

11Unaami yuuk tamana kilgaaqunaluni anqaghtaasimalghii mekelghiiq taana tutqaghtaqluku. Mekelghiiqhem akinaqumakangi naghughhna-qenghata ighumineng itegmikaneghminiki naghteghllagaqelghii. Yuuk tamana kilgaaqusimalghii Aymangaawenllu maligulluni yuuk taanallu mekelghiiq. Ghhataamalghii mekelghiiq taana sivukluni piyuggaghmeng. Yugem tamatum nenglaqumaan naghughtaqegkanga. Mekelghiiq uusneghwaaghamun talughsami piluguni mataghlluki kilgaaquumalghii qevuulluni. Tamana yuuk naghughquumakanga. Taana naayghaq uzivluku tagimalghii. Tagimun esghaamakanga aghnaghaq. Aghnaghaam pimakanga, "Aagyuq utaqanga!" Mekelghiiqhem pimakanga, "Utaqanaanghitamken!" Mekelghiiqhem avelghaghluku kaasimalghii. Aghnaghaam kaalluni tuguluku itghusimakanga. Llaaghanwha tugumakanga. Yuuk tamana aglaghtuusimalghii ellmeng mengteghameggun. Tawani kiyaghsimalghii mekelghiiq.

¹²Maaten ilangani atangan aghnaghaam pimakanga, "Siingenllu aghnaq ahtakayuguuq." Llaaghanwha mengteghameng aavgulluteng aglaamalghiit mekelghiighem nunanganun. Kaalluteng mekelghiighem atangan mengteghaan kelutanganun mengteghaamalghiit. Mekleghiighem naanga aanumalghii. Aanluni kelutmun esghaghyaalghiimi esghaghii mengteghat, mengtegham saaghwani quyngit. Aghnaq quyngineng alingluni iitghumalghii. Aghnam ugin ungipaasimakanga. Mekelghiighhaq aanluni takumakangi. Kaalluni iitghumalghii. Aghnaghaam ugiminun aapghumakanga, "Mekelghiighhaq sama tagiiq!" Ugingan pimakanga, "Neghesqigu!" Aghnaghaam nuugluni neghesqesaghaa. Mekelghiighhaam aghnaghaq esghaghluku uullghaghsimalghii. Aghnaghaam iteghluni ungipaasimakanga mekelghiiq. Mekelghiighhaq taana unaanguluku aghneghem qukaanun tuqumalghii. Mekelghiighhaq wetku aghneghem qukaani unguvaamalghii. Makelluni atghaamalghii.

¹³Kaasan atangan pimakanga, "Sangavek muluughsin?" Mekelghiighhaam akisimakanga, "Qayughllak aghnaghaq ineqsunapigtug. Enkaam whanga tazingani tuqumayaghtunga." Atangan akisimakanga, "Enta whanga tuquyaghlunga!" Atanga aanluni taglaamalghii. Kaalluni iitghumalghii. Iteghluni meghsingllaamalghii, "Qamay, meghsiightengnga." Aghnaghaam meghun imighluku tallighhiinaghmineng tuunumakanga. Yugem paatgumakanga meghun. Aghnaghaam itagnatun imiimakanga. Naqam aghnaghaq sungaghaghqwaaluni nuugluni tuunumakanga. Yugem esghaghluku aghnaghaq tuqumalghii. Wetku unugyan unguvaghluni atghaamalghii.

¹⁴Qavaghluni unaami yugem mekeghiighhaq kevgaaqumakanga mekelghiighmeng ankunameng¹ mughutelgutnguluku. Mekelghiiq aangghumalghii. Llaaghanwha atani mughullghii maligsimakanga. Unaangumalghiit. Atangan aghilluni inglupigaq meghmun egsimakanga aksaqluni. Atanga pimalghii, "Uuk aghilluka meghmun atqaghtug." Mekelghiighem akisimakanga, "Sanguluku enan allaneng aghillighhaaten!" Wanlegi atangan pimakanga, "Qayughllak nuliighma ukinikaqaa." Llaaghanwha mekelghiiq qukamikun qaamqaghluni ugmestaaghhaghmun sikumun ateghtug aqfaghiiq aghillugmeng. Whaa aga ateghyan tapghaa nengpagsaqenni meghmun atqaghtesluku atangan sayugluku sikumeng maligsimakanga. Maliglluku kaapumakanga tuqulluku. Tuqusamigu mengteghanun taglaamalghii.

¹⁵Kaalluni iitghumalghii. Aymangaawen pimakanga, "Ugin tuqumaaq qayughllak ighlekeghngaamni aghilluka aqfaamaa. Wasiinmi whanga ugikelleqegkevnga." Aghnaghaam nanit qaamlluki ilagaamalghii. Yuuk

1. Ruuseghmiit mumigtellghani qerngaghmenguniit; Uuzagem pillghani atkunnaani, atkuusiighegnguq qaliiraaghestun ayuqelghii.

masisu iitghumalghii. Iteghyan aghnaghaam esghapagumakanga. Yuuk qulligiimalghii. Qulligiighluni uka ellnganun tagimalghii aleghquumalghii, "Ugin elpek tuqumaaq, qayughllak iglekeghngaamni naaminun aghilluk ulimaaqniluku. Aqfanaqsaqenni kalevuq. Wasiinmi whanga ugikelleqeg-kevnga." Aghnaghaam nanit qaamlluki ilagaaghnaqumaluku yugem taam akughtuumaan qinunaghqumaghmi takumakanga ellnga. Aghnaghaq ilagaaghyalghiimi yuuk taana qavaamalghii. Qayughllak aghnaghaq nunanighllagpetuq ilagaqaaluni. Aghnaghaq taana atghaghataamalghii². Atghaghataghluni ugimi tumanga tuumsimakanga. Aatghumalghii sikugnun. Ateghyalghiimi esghaghaa uginu savilighluni angvaneghmikun. Legan saviga amuluku ufluumakanga. Llaaghanwha unguvaamalghii. Mekelghiiq piyugmeng taglaamalghii. Aghnaghaq atghaghataghluni. Aghnaghaq inglegqhun aanumalghii. Aanyalghimi yuuk esghaghaa. Akugteghatalghii elqemsighaghmeng.(?) Tawani palaghhaghmeng kiyaghtaalluteng mekelghiiq nateghmun iitghumalghii. Qiighwumalghii. Atangan qiilghwii nagaqughluku qulligegni aasimayaqek. Aasimakanga inglupigaq temkam ighunga inglunganun aasimakanga ilepghaaghem ighunga. Repall atanga aaghhweregaghmeng aanumalghii, llangaqa pingayuneng ighukelghii. Mekelghiighem aanesnaaniimakanga unegtesqelluku. Atanga aanumalghii. Aymangaawenkuk ugikullghiik aghulaqumalghiik nemeggnun.

¹⁶Qamagtuq Tefaay.

Aymangaawen

¹There lived on the coast some Chukchi: a man and his wife and their two children. The man would abuse the older child.

²One day the older boy tended the reindeer and ran around the herd. So he became fast and strong. He went home and he didn't even sleep. His father wouldn't let him sleep or eat. He was finally about to eat, but his father didn't allow him to eat. When they didn't let him eat, he just went to bed and slept. His father saw him sleeping, so he went to him and picked up the headrest and dropped it. The boy was startled and he got up so fast that he broke the headrest. His father thought to himself, "When did this boy become strong?" The man told his wife to make the boy new clothing. So she made him some. The man said to his older son, "Go and find the pretty Aymangaawen. Hurry and go sleep on Aymangaawen's chest. Go the way you are." The man told the boy how to get there.

³The next morning, the boy left. When he went on the other side of a hill, he found old rotten clothes. He put them on and went on. He got to a

place where an old man was working outside. The boy continued on and tripped as he went. The old man laughed at him. He asked the boy, "Who are you?" The boy replied, "I live on the coast." "Where on the coast?" "You know, on the shore of the lake, that kind of coast. Now we are living on the ocean's coast. Did you understand?" The old man said, "I understand." The man thought to himself, "I-i-i-i, the coast, the coast." Then the old man said, "Yeah, come in and eat." The boy said, "I won't fit in the door." The old man replied, "Just get in even though you're like that." "OK, then I'll come in." The boy barely went in. The man said to his wife, "Cook this coastal person some reindeer." So the woman cooked reindeer and they were ready. They ate. Then after eating, they tried to let him get into the *aagra*. He refused, and slept in the *nateq*.

4The next morning the boy left. The old man and woman laughed at him. When he got out of sight, he started running. He got to another hill and went over it. He went to the houses. He saw an old man working, but the old man didn't see him. The old man thought that the boy might be a *tughneghaq*. As he lifted his head he asked the boy, "Who are you?" "I am from the coast," the boy replied. "Where on the coast?" "You know, the coasts of those lakes, that kind of coast. Now we are living on the ocean's coast." The man thought to himself, "I-i-i-i-k, the coast, the coast, the coast." Then the old man said, "Yeah, come in and eat." The boy replied, "I won't fit through the door." "Just get in even though you're like that." "OK, then I'll come in." The boy barely went in and ate in the *nateq*. When he was finished, the old man told him to go sleep in the bed. The boy refused, saying he would have a hard time getting in, and he insisted on sleeping in the *nateq*. So he did that.

5The next day he left. As he went up a little hill he would slip down. The old man and his wife laughed and laughed. When the boy was out of sight over the little hill, he started running. He got to another small hill and saw one house. Then he went to the house but slipped as he went. So the old man laughed hard. When the boy got to him, the old man asked, "Who are you?" The boy replied, "I am from the coast." "Where on the coast?" "You know, the shores of those lakes, that kind of coast." The old man asked, "Oh, where are you headed?" "I am headed to the tundra. I am going to go marry the one they talk about, Aymangaawen." The man said to him laughing, "Ohhhhhhh, you will make a fool of yourself. She isn't as good as you are." "Yes, I am OK." "Then come in and eat!" The boy went in almost breaking the door in the process. The old man said, "Gee whillikers, that boy!" The boy ate. After the boy ate dinner, he lay around. Only when night came did he go to sleep.

6The next day he left again. When he went out of sight over the little hill, he ran. He got to another small hill and walked from there. The boy saw an old man working. The old man asked, "Where are you from?" The boy replied, "I am from the coast." "Where on the coast?" "You know, those shores of the lakes, that kind of coast. Now we are living on the ocean's coast." The man thought to himself, "I-i-i-I-k, the coast, the coast, the coast, the coast." Then the old man said, "Yeah, come in and eat." "I won't fit through the door," the boy said. "Just get in even though you're like that." "OK, then I'll come in." He barely made it in, and he ate there. While he was eating, the old man asked the boy, "Where are you going?" "I am going to go marry Aymangaawen who is in the tundra." The old man said, "*Upupeng*¹ shut up. You will shame yourself! But I am going to tell you something. When you leave from here, you will get to a single house. After that house, you will then get to Aymangaawen's place. That's it. Do you understand?" "I understand," the boy said. After eating, the boy lay around, and when night came he went to sleep.

7At daybreak, he left. They laughed at him, saying that he was slow. When he got out of sight, he started running. Then again, he got to a small hill and stopped running and walked. After getting down the hill, he pretended to walk slowly. An old man saw him and asked him, "Where are you from?" "I am from the coast," the boy replied. "Where on the coast?" "You know, those shores of the lakes, that kind of coast. Now we are living on the ocean's coast." The man thought to himself, "I-i-i-I-k, the coast, the coast, the coast, the coast." Then the old man said, "Then come in and eat." The boy went in and ate and then he slept.

8The next morning, he left. At first he walked, then after getting out of sight, he started running. He saw a small hill that was a little bigger than the one he had seen a few days earlier. He climbed that hill and saw two houses. The one closer to the ocean was bigger than the one more inland. Far away he saw a big reindeer herd. Among the reindeer were a lot of people. Those people were Aymangaawen's husbands. But they didn't sleep with her. The boy saw a man working on the south side of the house. The boy went over to them pretending to be weak, but he was just fooling. He went down from the small hill.

9He stopped by the bigger house. The old man ignored him, thinking that he was a *tughneghaq*. But his parka was big. When the old man turned, the boy followed him. Finally the old man stopped and asked, "Who are you?" The boy replied, "I am from the coast." "Where are you going?"

1. A loan word. The Chukchi word *opopeng*, in this context, means something like 'finally'; it also could mean 'go ahead,' or 'very well.'

"They talk about Aymangaawen; I have come to marry her." The old man peeked through the bigger house and spoke, "There's an in-law here!" A girl who was very pretty and fine peeked out. The girl said, "I won't have him as a husband; he is awful." The girl went back inside. She said to the boy, "It's good, you will be the one who dumps commodes." The boy went to the house. When he went in, there were a lot of people. They were Aymangaawen's husbands. A girl said to him, "Go pour out the commode." The boy went in and took it. He took it and barely managed to bring it out, almost falling down.

¹⁰At another time, he was about to fall forward, and he spilled the commode all around by the door. He went the other way and spilled some more that other way. He fell and spilled the whole thing right outside the door. Aymangaawen took a thick rope and whipped the boy. The boy didn't get hurt because his parka was very thick. They ate and went to bed. The boy slept in the *nateq*.

¹¹The next day the people were all going to race, and they walked right over the boy as they came out. The boy wanted to strike back, so he kicked them and they fell down. All the people were to race, even Aymangaawen and the boy. The boy started out by walking. The people would laugh at him as they passed him. When the boy was out of sight over the small hill, he took off his clothes and started running hard. He passed all the people and went around the mountain and came back. On the way back he saw Aymangaawen. She said to him, "Hey you, wait for me!" The boy said, "I won't wait for you." The boy ignored her, and he got to the finish line. Aymangaawen arrived and took the boy inside. They were then married there. All the other people went to their homes. The boy stayed there.

¹²One day Aymangaawen's father said to her, "This woman can already butcher." So they divided their house in two and took the sections to the boy's village. They got there and placed their house behind the boy's father's house. The boy's mother went outside and looked upland and saw a house, and by that house was a herd of reindeer. The woman became afraid of the reindeer and went inside. The woman told her husband about the house. So their younger son went out and went over to the house. He went in and Aymangaawen told her husband, "There's a little boy out there!" The boy said, "Let him eat." Aymangaawen peeked out and told him to eat, but the little boy instead fell to the ground. Aymangaawen went inside and told her husband. The little boy was dead. This condition lasted from morning to noon. At noon he came back to life. He got up and went home.

¹³The little boy got home and his father asked him, "What took you so long?" He replied, "It's because the girl is so beautiful. For that reason I

dropped dead over there!" His father said again, "Let me go die!" So his father went out and went up to the house. He went inside and asked, "You in there, give me some water to drink." Aymangaawen filled the pitcher and gave it to the man, showing only her arm. The man pushed the pitcher away and spilled it, so Aymangaawen filled it up once more. Aymangaawen blushing peeked out and gave the pitcher to the man. The man saw her and dropped dead. He stayed dead until night. Then he got up and went home.

¹⁴The next day the man sent his little boy to his older boy with the message that he wanted to go hunting. The boy acquiesced. So he followed his father and went hunting on the ice. They caught a seal out there. The father secretly threw one of his mittens into the water. The boy's father said, "Oh, my only mitten fell into the water!" The boy replied, "Never mind; just make yourself another one." Instead his father said, "But my wife sewed it." So the boy tied himself around his waist and went to the thin ice to get the mitten. When the boy went out on the ice, the man pulled the rope, making the boy fall in the water, and the boy yanked on the rope, making the father fall in the water as well. The man fell in and stabbed the boy, killing him. After killing him, he went home.

¹⁵He got home and went inside. He said to Aymangaawen, "Your husband has died because he went to go get my mitten even though I told him not to. That's OK, I will be your husband from now." The girl extinguished the *naniq* and started singing. The man went inside. The girl watched him. The man took off his pants and approached the girl saying, "Your husband has died because even though I told him not to, he wanted to retrieve his mother's sewing. He got it and drowned. Anyway, I will be your husband." The girl extinguished the *naniq* and tried to sing, and the man pestered her, reaching out to her, and approached her. When the girl sang, the man fell asleep. He slept because she was very attractive to listen to. The girl's spirit went to the ice. She went down, following her husband's trail. She went on the ice, and found her husband with a knife above his collar bone. She pulled the knife out and felt the wound. So he came back to life. The youth walked home, and the girl's spirit went back through the underground world to home. She came out through the bed and saw a man. They stayed there for a while, and the youth came into the *nateq*. He coughed, and the father heard his coughs and quickly put his pants on. However, he put on only one leg of the pants; on the other side he put on a long boot. The father went out crawling, looking like he had three legs. The youth didn't let him out; he told him to stay. His father went out. Aymangaawen and her husband went back to her home.

¹⁶The end.

Qayaqsighvik

1. Iimnanguq, kiyaghsimaaq nunaq Qayaqsighvik. Whaa salin taana kiyaghtuq nuna. Tawani nunaami kiyaghsimalghii yuuk avaqutaghtuqaq. Taawanginaq avaqutii yugem qayaghtuuluteng tuqulaghaatkat qamaglluteng. Taagken uksumi ilangi yugem nulighha aqsangumalghii. Llaaghanwha ighnimalghii. Piyaqeseng taana taghnughhaq mekelghiighuftuq. Atiimakangat Qayaqsighvigmeng. Taagken anglitaatnga maliglluku quunpeng angalqataasimeng petugluku. Kiyaghusimakanga inqunamen anglegutangitun tuqunayukan. Qenwat anglighllagumalghii.

2. Maaten ilangani aapusimalghii Qayaqsighvik qayaghtughnaluni. Atangan ighlekumakanga saama pimakanga, "Qayiituten avangituten." Taagken Qayaqsighvik aangghumalghii. Qayaqsighvik esnamun piyaamalghii. Esnami naalkumakanga qayam sivuyaga. Qakaqsighvigem taglaasimakanga. Kaalluni atani aapsimakanga, "Sangawa taana?" Atangan akisimakanga, "Taana qayam sivuyakaa." Taagken Qayaqsighvigem atani pilaataamakanga, "Qayameng ulimatinga whanga." Atangan pimakanga, "Sangan ulimannaanghitamken." Qayaqsighvigem pilaataamakanga, "Ulimatinga whanga qayameng!" Taagken atangan aangghumakanga. Atanga llaaghanwha ulimasimalghii. Qayaq atangan taaqumakanga. Taaqluku sivuyagakun ama angyalgakun ukisimakanga qayaa.

3. Unaami Qayaqsighvik aapusimalghii ataminun qayaghtughnaluni. Atangan ighlekumakanga. Qayaqsighvik sagiqumalghii. Atangan aanghumakanga. Taagken atangan angalqataasiq saagsimakanga. Saaglluku qayam sivuyagakun qepusimakanga iqukruga angalqataasimeng. Llaaghanwha Qayaqsighvik kesimalghii. Atangan tapghaq aaghhesimakanga. Qenwat naayghamun talughsimalghii. Taagken atangan amumakanga wetku aaghsan. Tamlagumalghii. Tamlagyalghiimi unaangughtaamalghii neghsameng. Taagken taglaasimakangit mengteghameggnun neghsat. Unaami Qayaqsighvik aapusimalghii ataminun alla qayaghtughnaluni. Atangan ighlekumakanga. Qayaqsighvik sagiqumalghii. Atangan aangghumakanga. Qayaqsighvik kesimalghii. Alla atangan aaghheslaataamakanga. Qayaqsighvik temngi taagavek ketmiighsimalghii. Qenwat taluqaghsimalghii. Qayaqsighvigem esghaamakanga puugzaq qavalghii meghem qaayngani. Qayaqsighvigem takuyaghaa. Aga atghaamalghii. Mululuni uyavaqun puugumalghii.



Puugyan takuyaghaa. Aga atghaamalghii. Mululuni uyavaqun puugumalghii. Puugyan takuyaghaa. Aga atghaghlaataamalghii. Mululuni puuglaataaghtuq. Takukestaghngaaghmigu sumeghtaghaamalghii uyavannaqniluku.

4Taagken taglaamalghii. Taglaamaluku sukilpaq savinaakun qayam nalugtuq. Nalugluni qaanghanun itqaghtesimakek sugruegni. Qayaqsighvik ggiistusimakanga. Taagken taglaragkiighumalghii. Ighleghutkelluku aglukek meghnuumalghiik. Meghnughyayek naallghunnaqsaghaak sukilpaq wata iitghataghaamalghii. Qayaqsighvigem ggiistullaataamakanga inqunamen iteghnayukan. Taglaamalghii. Igleghutkelluku aglukek meghnuumalghiik. Naallghunnalukek aglugni naallghunnaqsaghaak sukilpaq iitghataghaamalghii, taawanginaq papasqwa aliilluni unegsimalghii. Taagken tamlagumalghii. Tamlagyan atangan taana sukilpaq nusugumakanga. Qavaamalghiit unugyagu.

5Unaami Qayaqsighvik aapusimalghii ataminun, "Nunivagmun piyaakaghlanga?" Atangan ighlekumakanga. Qayaqsighvik sagiqumalghii. Atangan llaaghanwha aangghumakanga. Llaaghanwha Qayaqsighvik aghulaqumalghii. Igleghutkelluku meghnaaliyugumalghii. Llaaghanwha pennam asingakun aqumumalghii. Aqumgamaluku kaasimalghii yuuk savikenghaaghneng pilugukelghii. Qayaqsighvik naqam naatghillelek. Yugem savikenghaaghneng pilugukelghiim esghaghyaqenni itegani qaneq Qayaqsighvigem agitaghpagtaghii. Yugem savikenghaaghneng pilugu-

kelghiiim pimakanga Qayaqsighvik, "Taana sangwaa agitaghpagtaghta?" Qayaqsighvigem ighuni ellnganun qapragseqenni yuuk uullghaghsimalghii. Yugem pimakanga, "Pigpenanga pilugugenka ukut pilleqaten!" Qayaqsighvigem taaqumakanga. Taagken yugem piluguni tuunumakangi. Qayaqsighvigem aalluki nekevyalghiiimi aga penniiq pangalgaqeftuq. Qesiqun taana yuuk savikenghaaghmeng pilugukelghii penniighwaaquq. Qayaqsighvik tawavek mayuumalghii pennamun. Uugsalghiiimi saama pennam asingani esghaamakanga negaghpak. Qayaqsighvik ukigumalghii.

«Ukigumaluku pika pennam qaayngani yuuk esghaamakanga savikenghaaghneng pilugukelghii taawanginaq aangepigllegghii. Taam yugrukutaaghem aapsimakanga, "Naten ukigsin?" "Legan ukiglunga." Nutaan yugrukutaaghlak ukignaqsaghtuq. Ifkaamalghii neghqwaaani ayemqughluku tuquluni. Taagken Qayaqsighvik ukigumalghii. Naapsimalghii negaghpagkun. Qayaqsighvik awiinnaqsaghtuq. Aghtuumalghii. Tawani aghneghsimalghii. Iiwenllu unugyaghtughaa Qayaqsighvigem nanevgaghhaq esghaamakanga. Saama nanevgaghhaq aleghqughwaaqeftuq, "Kii-ii-ii, unaangumaanga neghsameng!" Nanevgaghhaam naaptighluku taglaasimakanga Qayaqsighvik-neghsaq. Ellmini maani yupik taawanginaq tuqusighwaalghii. Taglaatkelluku itegani Qayaqsighvigem uqfigkun eltugtesaqenni nanevgaghhaq sivutmun iqumalghii qevuulluni. Qayaqsighvigem itegani awitqaghsaqenni nanevgaghhaq naghteghllagumalghii repall gginani esnegtighllagluku. Nanevgaghhaq ighyaghqelluni sivugsimalghii. Taglaasimakanga alla Qayaqsighvik. Enraq ama uqfigkun nuqneghyalghii alla nanevgaghhaq sagiqumalghii sivutmun. Qayaqsighvigem peghqaghyaqenni nanevgaghhaq naghllaataamalghii repall gginani esnightighluku. Nanevgaghhaq nekevluni taglaamalghii. Kaalluni iitghumalghii. Iteghyan nulighhan quyakumakanga. Nanevgaghhaq neghsaq ilunganun itghusimakanga. Itghulluku ughugsiimakanga. Qayughllak taakut sumeghtaghaalghiit kumlamanniluku.

«Ellmini maani taakut pilugugita savikenghaaghet llangaqa kumlamalghiistun. Nanevgaghhaam nulighhan aftayugumakanga. Nutaan ulaani tuguluku aftanaqsaghaa. Qayaqsighvik estequmalghii. Llaaghar.wha nanevgaghhaam nuliini pimakanga, "Salin kumlamaaq. Enan unaami aftanaken." Llaaghanwha qavaamalghiit. Nanevgaghhaq qavaghpennani taghtuumaamalghii inqunamen neghsaq unguvaghmayukan. Qavaghniiyami nanevgaghhaq anaamalghii kelengakistekaghqameng. Ananeghmeng taaqluni ellmi anani pimakanga, "Anamni whani kelengaknakesi neghsaq taana." Llaaghanwha nanevgaq qavaamalghii. Qavaghyan Qayaqsighvik nutaan payugsaghtuq qullugegniinguq anaq araghllagumalghii. Nanevgaghhaam makelluni esghaghluku neghsaq anani ellmi pimakanga, "Anaqa una iqlengaasapiwaa!" Nanevgaghhaq ingaghlluni qavaamalghii.

Qavaghyan Qayaqsighvik maketqaghlluni ghhukaghameng kuuvyaqenni anam iqukruga siipsimalghii. Qayaqsighvik ingaghaghsimalghii. Mululuni nutaan Qayaqsighvik payugsaghtuq anaq araghyalghimi llangaqa sakun ukimalleghqun qineghlluni alla Qayaqsighvigem ghhukaghameng kuuvyaqenni taluqaghsimalghii. Qayaqsighvik makelluni tuququghluki aanumalghii.

«Aanluni temngi tespagavek aghulaqumalghii. Qemimeng tevyalghiimi esghaamakangi, kii-ii-ii mengteghalghuteghllaget. Ataasinun mengteghanun iteghyalghiimi esghaamakangi yulghuteghllaget taawanginaq ataasiq aghnaghaq. Qesiqun taam aghnaghaam kuugkaqeftii. Aghnam taam pimakanga, "Tugulaken!" Naqam tamakut yungestaghhaat. Qayaqsighvigem aangghumakanga. Tawani kiyaghsimalghiit.

«Ilangani aghneghmi qaga eslami arasimalghiit, "Nanughyaghtuq nanughyaghtuu-uuq!" Llaaghanwha tama yuuk aanleghasimalghii qamaglluni. Qayaqsighvik nuliighminun aapusaghtuq. Nulighhan ighlekumakanga. Qayaqsighvik aanumalghii. Aanyalghiimi esghaamakanga esnami agigpeghwaaghutaqeftuq yulghuteghllak. Ellngallu esnamun pimalghii. Kaasalghiimi saama esghaamakanga kana nanughllak sikum esnengani. Nutaan naasquni ipuggneghagu arataqelghiit, "Uu-uu-uy, uu-uu-uy, uu-uu-uy, uu-uu-uy!" Ilangit aleghquumalghemng, "Nanuq, nanuq, tanem, tanem!" Qesiqun taana siku sikungunghituq, naayvam puglluga ama taana nanuq nanuunghituq, ugugnaghaaguq. Qayaqsighvik teskanavek ketfaghluni ugugnaghaq tuusaqenni siftaghqumakanga. Tamatum aangenghita tamana yuuk araamakanga, "Nengaawaq nanughaghtuq tutqaghlluku!" Taagken aglaasimakangat. Kaatulluku itghusimakangat. Aghnam aftamakanga. Aftaluku gaaghumakangat. Unugyan neghusimalghiit. Qayaqsighvigem esghaghyaqenni ugugnaghaam tulimaa yugem ataasim kepsuutkaqegkanga. Aghnam lilaamakanga, "Qayaqsighvik neghi. " Qayaqsighvik neghumalghii. Maalghuk ighuk ugugnaghaam ighukek neghumakek. Taagken aghnam pimakanga, aqsanga kenegraamaan, "Kaay aqsan aafkaghllequq." Unugumakanga qavaghluteng.

«Unaami aghsagu Qayaqsighvigem nagaqumakangi eslami araallghiit, "Tungtuvak esghaghaqput!" Taagken aanleghaalluteng aghulaqumalghiit naayghanun. Ama Qayaqsighviklu aghulaqumalghii. Kaasalghiimi esghaamakangi yuget iighaghtuullghiit. Legan maketekestanghani alingaqelghiit. Esghaghyaqenni Qayaqsighvigem taana tungtu tungtungunghituq, kuuniisanguftuq. Qayaqsighvigem tuutqaghsimakanga tuqulluku. Araasimalghii yuuk tamana, "Tungtuvak tuqutaa nengaawaam tuutqaghlluku! Yuuk tamana atghaamalghii mengteghaminun. Ama Qayaqsighviklu atghaamalghii.

Qayaqsighvik

¹¹Naqam Qayaqsighvik ighnengegkaalghii. Unaami aghsagu aanyal-ghiiimi tamana yuuk aga tenguusimalghii. Esghaghyaqenni aqergiighuftuq. Aghulaqumalghiiit nunamun ighnequullghiiit. Taagken kaasalghiiimeng Qayaqsighvigmun paaghqiteftuq. Esghaamakanga nanevgaq. Mekel-ghiighem aapsimakanga, "Saam yukaten sanguzin?" "Imanguu-uuq, ayumiq anengaqa Qayaqsighvik yuqaqaafuq. Whanga whaa atiimaftaatnga taameng ateghmeng. Saama ataput naaput neghipiglluteng tuqukaagut.

¹²Qamagtuq Tefaay.

Qayaqsighvik

¹Once upon a time there was a village called Qayaqsighvik. It still exists today. A man who had a lot of children lived there. But the man's children all died while kayaking. Then one year his wife got pregnant. She gave birth to a little boy. They called him Qayaqsighvik. While he was growing up, they had him tied to a seal-retrieving hook. They let him stay like that so that he would not die like his brothers. He grew very big.

²One day Qayaqsighvik asked if he could go kayaking. His father declined his request saying, "You don't have a kayak." Qayaqsighvik acquiesced. Then Qayaqsighvik took a walk to the beach and found the front part of a kayak. Qayaqsighvik took it home. He asked his father, "What's that?" His father replied, "That is a kayak's front part." Qayaqsighvik said to his father, "Make me a kayak." "Definitely not; I won't make you one." Qayaqsighvik said again, "Make me a kayak!" Finally his father agreed to make a kayak. So his father made a kayak. Then his father finished the kayak. He made a hole in the front part and the back part of the kayak.

³The next day Qayaqsighvik asked to go kayaking. His father said no. Qayaqsighvik insistently asked to go. Then his father let him go. His father unwound the seal hook and tied it to the end of the front part of the kayak. Then Qayaqsighvik went kayaking. His father let out some slack on the rope. He went out of sight behind a mountain. When all the slack was out, his father pulled on the rope. The boy came home. He had gotten a lot of seals. They brought the seals home. The next day Qayaqsighvik asked if he could go kayaking again. The father didn't let him. Qayaqsighvik didn't give up asking. His father at last let him go. Then Qayaqsighvik went out. His father again gave him slack. Qayaqsighvik just went outward. Soon he was out of sight. Qayaqsighvik saw a beluga whale sleeping on the surface of the water. Qayaqsighvik approached it. The beluga submerged. After a while, it surfaced at a distance. Qayaqsighvik went to it, and it submerged

again. It surfaced again at a distance, and he went toward it. The beluga submerged. After a while, it surfaced again. He went toward it again. While he was going to it, Qayaqsighvik thought that it was then too far.

4He went home. On his way an auklet landed on the edge of the kayak. The bird put its beak inside Qayaqsighvik's mouth. He bit down on the bird and quickly continued home. On his way, his jaws became tired. He readjusted his grip, but the auklet went farther in his mouth. He continued on home. His jaws got tired again. He tried to adjust his grip, but the auklet went much farther in his mouth. Its tail was the only thing showing now. He arrived at home. His father took the auklet out of his mouth. They went to bed after dark.

5The next day Qayaqsighvik asked his father, "Will you let me go hunt on the tundra?" His father said no. Qayaqsighvik was tenacious about it. At last his father let him go. So Qayaqsighvik went. Along the way he wanted to rest. So he sat on the bottom of a cliff. As he was sitting down, a man dressed in metal came. Qayaqsighvik had a hole in his boot. The man dressed in metal saw that Qayaqsighvik's boot had a mouth. Qayaqsighvik let it open. The man asked Qayaqsighvik, "What is that thing opening its mouth?" Qayaqsighvik turned his head toward the man, and the man fell to the ground. The man said, "Don't do that to me; you can have my clothes!" So Qayaqsighvik stopped, and the man gave his clothes to him. Qayaqsighvik put the metal clothes on, and when he stood up, he saw a mountain sheep running. The man with the metal clothes was a sheep. Qayaqsighvik climbed the mountain. From the top he saw a net at the bottom of the mountain, so he went back down there.

6When he got down, he saw a big man wearing metal clothes on the top of the mountain. That big man asked Qayaqsighvik, "How did you get down there?" Qayaqsighvik answered, "I just went down." The big man climbed down and fell down breaking his bones, and he died. Qayaqsighvik continued down the mountain, and he got trapped in the net. He tried to get away but couldn't. He spent the day there. As it was getting dark, Qayaqsighvik saw an old man. The old man was saying, "Oh boy! I caught a seal!" The old man took the Qayaqsighvik-seal out of the net and took him home. In his own mind, he was a person, but acting dead. While going home, Qayaqsighvik caught his leg onto a tree and the old man fell forward. Then Qayaqsighvik let go with his leg and the old man slipped again, bruising his face. The old man looked up, making a face, and continued home. Again Qayaqsighvik held onto a tree and the old man pulled hard. When Qayaqsighvik let go, the old man fell down, bruising his face. The old man arrived at his home and his wife was happy for his arrival. He

¹⁰The next morning Qayaqsighvik heard them yelling outside, "We see a moose!" Then they all went out and went to the mountains. Qayaqsighvik followed along. When he got there, he saw people hiding. When the moose got up, they became afraid. Qayaqsighvik saw that it wasn't a moose; it was a marten.¹ Qayaqsighvik stepped on it and killed it. The people there shouted, "The in-law has killed the moose by stepping on it!" Everyone went home after that. Qayaqsighvik also went home.

¹¹Qayaqsighvik had gotten a son. The next morning at daybreak, the people flew away. He saw that they were ptarmigan. He went home with his son. When they got to Qayaqsighvik, it was deserted. He saw an old man. The young man asked him, "Who and what are you?" The old man said, "Long time agooooo, my older brother Qayaqsighvik went to check around. They named me after him. Also, our mother and father died long ago."

¹²The end.

1. In the Yupik, *kuunissa* from the Russian word for marten, *kunitsa*, is used. There may also exist a non-loan Yupik word for marten since there is one in neighboring Naukan.

brought Qayaqsighvik in. Inside they thawed out the Qayaqsighvik-seal, thinking he was frozen.

7They thought of those metal clothes as being frozen. The old man's wife wanted to butcher it. She was about to take her knife and cut the Qayaqsighvik-seal. Qayaqsighvik tensed his muscles. So the old man said to his wife, "It is still frozen, you can butcher it tomorrow." Then they went to sleep. The old man stayed awake so that the seal would not come back to life. When the old man became sleepy, he defecated, producing a watchman. He said to his feces, "My feces here, would you watch that seal?" So the old man went to sleep. Qayaqsighvik sat up and the feces screamed from the commode. The old man got up and looked at the seal then said to his feces, "Oh, how dishonest my feces is." The old man went back to bed and slept. When he fell asleep, Qayaqsighvik got up and poured out the commode leaving out one little end of the feces. Then Qayaqsighvik lay down. After a while, Qayaqsighvik got up and the little feces tried to scream, but it was so soft. So Qayaqsighvik poured out the rest of the commode and it was completely quiet. Qayaqsighvik got up and killed the old couple and left.

8After leaving, he went upriver. When he went over a hill, he saw a lot of houses. When he went inside one house, he saw many men but only one woman. Those men were the woman's brothers. The woman said to him, "Let me take you!" Qayaqsighvik acquiesced. The men were very little men. So they stayed there.

9One day, they where yelling outdoors, "A polar bear! A polar beeeaaarr!" So all the people went outside. Qayaqsighvik asked to follow, but the woman rejected his request. He went out anyway and saw that there were people looking out at the beach. He also went to the beach. When he got there he saw a big polar bear on the ice. When it jerked its head, they would yell, "Uu-uu-uy, uu-uu-uy, uu-uu-uy, uu-uu-uy!" Others would yell, "Polar bear, polar bear, again, again!" It turns out it wasn't ice; it was scum floating on the water, and it wasn't a polar bear, it was a shrew. Qayaqsighvik went down there and stepped on the shrew crushing it. The bigger people yelled, "The in-law has caught a polar bear by stepping on it!" Then they took it home. They brought it inside and the woman butchered it. They cooked it, and at night they ate. Qayaqsighvik observed that the people there ate one rib of the shrew and got full. The woman told Qayaqsighvik, "Qayaqsighvik, eat." So he ate. He ate two hind quarters of the shrew. The woman said to him while poking his stomach, "Your stomach will pop." It got dark and they slept.

Qayuutam Kayusiqaa Aghnaq

1Limnanguq kiyaghsimaaq yuuk nuliikek avaqutaghtuqaq. Uksunghagu yuuk mughunniighaqelghii.

2Maaten ilangani kiigyagu qayaghtuneghmini aghtuumalghii unangneghmeng ama ilanganeng aghneghneng palaghhaaluku unangaqelghii. Uksughyagu amalleqa unangneghmeng aghtuumalghii. Ilangani neqangit palaghhaaghsata nuliini pimakanga, "Whaa pirughsaghtughnaqunga amavek qantaghanlengughnun Quyillegnun!" Aghnam aangghumakanga.

3Llaaghanwha qamiyegneng qamughluni aghulaqumalghii. Kaasan yugem upughasimakanga, Neghesimaan alla gaaghusimaan quyngimeng. Taaqsami aghulaqnaqumayalghii yugem Quyillgem ighlekumakanga. Sagiqumalghii ighlekuughsimakanga. Qavaamalghiit. Tawa yuggaq aghtuumalghii qavaneghmeng qayughllag'qun avaqutii neqngilnguut. Ima qavaamalghii pegnem.

4Unaami taghtughyalghiimeng umegneggllak tawani aghneghsimalghii. Amenam taam yuggaam mengteghaghmiinga tawani kiyaghsimalghii. Unugaqaa iiwenllu samakavlegusimalghii. Qelaamakanga aghnam qalghighyalghiimi tughneghaaftuq. Nuugumalghii. Esghaghyaqenni amigkun tefluni ayuqeftuq. Aghnam upughasimakanga neghesqelluku. Tughneghaam pimakanga, "Ileghtaagunga neghnalunga taakuneng avaqutaghtpeneng aghuliightunga." Aghnam pimakanga, "Utaqiigi, tuunaqamken." Aghnaq atqaghlluni uughqanun sinumun ivaghiluni tiguynga¹ tuguluku pimakanga, "Enngaataall elpek sumeghneghpetun salukimi anigu qaanghzniteghngaana nusugraghaqsigu?" Iitghumalghii. Saama tughneghaq tungsighwaaghaquq avaqutii neghnaluki. Tiguynga aanqusalghiimi ilagaatmeng imani nunanighllagtuq. Llaaghanwha qavaamalghii tughneghaq. Tamaani ilagaamalghii iwerngaun ilagaatngi qamagsimakangi. Qamagsamiki tughneghaq taghtuumalghii.

5Taghtughluni tungsighwaaghumalghii. Aghnam pimakanga, "Utaqiigi tuunaqamken." Atqaghlluni aywaanun sinumun ivgaghiluni tuguluki neqmun iguquusiq quyngim kelpanga napaghsimakanga. Aleghquumaan,

1. Unaghsiq sangwaa aatkamun paallgusi.

“Enngaatall elpek sumeghneghpetun salukimi uguqnam ilunganilnguut nusugraghaqsiki?” Mululuni taama ilagaamalghii. Tughneghaq nunakiluni qavaamalghii. Ilagaamaluku unaghsiq anightuusimakanga. Anighqwaa-malghii iwenllu nepiighaquq tughneghaq taghtuumalghii. Taghtuneghmini tungsighwaaghaqelghii taghnughhameng neghnaluni. Nuugluni anighqutni tuguluku napaghsimakanga. Anighqutni pimakanga, “Anighqutmi whani sumeghneghpegun salukimi sangwaat gaaghaqsiki kukilamaghngata.” Anighqun ilagaghyalghiimi imani wata nunanighllagtuq. Talwa tughneghaq qavaamalghii umuluku. Aghnaq atqaghlluni vegaaghet uyguqulluki tughneghaq amigmun qepusimakanga.

“Anighqun naangyalghiimi taghtuumalghii. Taghtughluni qapragnaq-salghiimi aghtuumalghii. Aghnaq tughneghaam pimakanga, “Itemutinga! Pinaanghitamken!” Aghnam pimakanga, “Itemunnaanghitamken. Ugika utaqanaqqa tuqutesqelluten.” Whaken tuunaqamken.” “Enta esghaqaghlakun!” Tughneghaam kelgusimakanga qayuutani saama pimakanga, “Enngaatall aghtuusiqenghinnyaqen sangwaa neghyukegkan tugunayaqen.” “Enta esghapaglaken. Piighten.” Tughneghaam pimakanga, “Taawanginaq quunpeng aaghlluku kiyaghtaaghutaqigu saama whaten piyaghqaaguten.” Legan maketutkelluku qayuutani pimakanga, “Qayuutami



uumi quyngighyugtunga!" Uqigtughusimalghii, lliyaqenni quynqiq. "Tawa tawaten piiqi." Llaaghanwha itemusimakanga. Aghulaqumalghii.

7Aghnaq sumeghtaghaamalghii, "Agum waamtaanga!" Qayuutani nusugumakanga. Nusugluku qayuutani pimakanga, "Qayuutami uumi tughneghaq aagna esghaghyugaqa!" Uqigtughusimalghii. Tughneghaq uteghtesimakanga. Tughneghaam pimakanga, "Whangamnun pinguluku tuunumangitaqa!" Aanluni aghulaqumalghii. Aghnam meghmun nengugulluku qayuutani pimalghii, "Qayuutami uumi neghsaghyugtunga!" Uqigtughusimalghii. Ukigsaqenni neghsameng. Allameng pilaataamalghii, "Qayuutami uumi maklagyugtunga!" Uqigtughusimalghii. Ugigsaqenni, maklagmeng. Aftaluku sinumun llimakanga.

8Unaami aghsagu yuggaq quyngimeng qamiyegni usilukek tagimalghii mengteghaminun. Kaalluni iitghumalghii. Pimakanga nuliini, "Kayusi-qaghnga!" Aghnaq aatqaghluni kayusimakanga. Taaqsamigu aghnaq sinumun ivgaghluni siqlugighumalghii kuyagaghmeng. Yuggaam nuliini pimakanga, "Naqam sameng siqlugighaqsing, avangitaqluta." "Ka-ka-ka-ka-ka, nepiighelten!" Yuggaq iitghumalghii. Iteghyan uyuqlighpigaam igheghan pimakanga, "Aghnaq sama qayuutaghalguuq." Yuuk legan uqengaghyugsimalghii yuukumalghii quyamalghii. Aghnam iteghyami ungipaasimakanga. Yugem pimakanga, "Enta mangunayukaa." Llaaghanwha aghnam qayuutani nengugulluku meghem tunganganun aleighquumalghii, "Qayuutami uumi mangunayugtunga!" Uqigtughusimalghii. Ukigsaqenni mangunalguftuq. Ugingan pilaataamakanga, "Aghveghyugigatepigsin." Aghnam meghmun qayuutani nengugulluku aleighquumalghii, "Qayuutami uumi mangtagyugtunga!" Katagusimakangi mangtagllak. Taagken tawani pinitun kiyaghsimalghiit.

9Qamagtuq. Tefaay.

The Meat Tray That Helped The Woman

1Once upon a time there lived a man who had many children. In winter he hunted on the ice.

2One summer he often couldn't catch any seals when hunting, or he would catch only few. In winter he couldn't catch anything. His family's food supply was getting very low, so he said to his wife, "I am going to the nearby Chukchi over there to get some food." The woman agreed.

3He got a sled ready and left. When he got to the Chukchi, they greeted him well. They fed him and cooked him some reindeer. After eating, he was about to leave, but the Chukchi didn't let him go. The man kept trying to leave, but the Chukchi wouldn't let him go. So he stayed and they went

to bed. The man couldn't sleep because his children had no food. *Ima*,¹ he barely fell asleep.

4The next day when they woke up it was stormy, so the man spent the day there. His family stayed at the house. As it was getting dark, there was a noise outside. The woman called, and it called back and she learned that it was a *tughneghaq*. It peeked inside. She saw that it had slipped through the door. The woman greeted it by telling it to eat. The *tughneghaq* said, "I am traveling here to eat your children." The woman replied, "Wait, I'm going to give you some." She quickly went out to the pantry on the south side and took a *tiguynga*² and said to it, "How in your thoughts do you take out snow even if it's inside the mouth?" Then she went inside. The *tughneghaq* continued asking for her children. The *tiguynga* started singing a melodious song. So the *tughneghaq* fell asleep. But the *tiguynga*'s songs ran out and the *tughneghaq* woke up.

5It woke up and continued asking to eat the children. The woman said, "Wait, I am going to give something to you." She went out to the *nateq* and to the pantry on the north side and took a serving fork made of reindeer antler and set it upright. She said to it, "How do you, in your thinking, take meat out from the hot soup?" After a while, it sang from back there. The *tughneghaq* got comfortable and fell asleep. While it was singing, she made a piece of stick into a torch. She finished the wick, and the serving fork ran out of songs, and the *tughneghaq* woke up. When it woke up, it asked to eat the children. She peeked and set the torch upright and said to it, "My torch here, how in your thoughts do you cook even when there are chains (holding the pot up away from the fire)?" When the wick sang, it was more melodious. The *tughneghaq* slept deeply. The woman quickly went out and made a cord from grass and tied the *tughneghaq* to the door.

6When the torch stopped singing, the *tughneghaq* woke up. The *tughneghaq* was going to move, but it couldn't. It said to the woman, "Release me, I won't do anything to you." The woman said, "I won't let you go, I am going to wait for my husband so he can kill you." The *tughneghaq* said, "I am going to give you this." The woman said, "Show it to me." The *tughneghaq* showed her a meat tray and said, "You will never fail getting any food you want with this." She said, "Let me watch you get something." The *tughneghaq* said to her, "But you must always keep it upside down and command it." The *tughneghaq* stood up and said to the meat tray, "This meat tray of mine, I want reindeer." Some weight was put

1. An expression of negativity.

2. A stick used to scrape off snow from one's clothes.

on the meat tray and when the *tughneghaq* put it down, there was reindeer on it. The *tughneghaq* said to the woman, "There, say that to it." So the woman let the *tughneghaq* go and it left.

7The woman thought to herself, "He tricked me!" She took her meat tray out and said to it, "Meat tray, I want to see the *tughneghaq*." It got heavy, and it had brought back the *tughneghaq*. The *tughneghaq* said, "I didn't give it to you to get me!" It went out. The woman leaned the meat tray toward the ocean and said to it, "Meat tray, I want seal!" It got heavy. When she lowered it, there was some seal. Then again she put it up and said, "Meat tray, I want bearded seal!" It got heavy, it was bearded seal. She cut it up and put it in the pantry.

8The next day the man loaded his sled with reindeer and went home. He got home and said to his wife, "Help me!" The woman went out and helped him. The woman went to the pantry and brought some food to the meat cache. The man said to her, "Then what are you bringing to the meat cache, even though we had no food?" The woman said, "Shhhh, quiet!" The man went inside and the youngest child said to him, "The woman has a meat tray out there." The man felt light and got happy. The woman went inside and told her husband. The man said to her, "Try asking for *manguna*."³ So the woman leaned the tray toward the ocean and said, "Meat tray, I want some *manguna*." It got heavy and there was some *manguna*. The man said to her again, "Boy, you sure don't want *mangtak*." The woman leaned the tray toward the ocean and said, "Meat tray, I want some *mangtak*." It got heavy and there was some *mangtak*. She poured down the *mangtak*. From then on, they lived well.

9The end.

3. Walrus skin.

Yughqutaam Ighnegha Kiighwyaaghtekaq

1 Kiyaghsimaa nalighmeng kiyaghsimangita, maalghuk nulighqullghiik yugek avaqutiilnguuk. Ilangani yuuk kiwatmeggnun pimaluku esghaamakanga aghnaq ighninaqelghii. Ighniyalghiimi mekelghiighmeng qesiqun tuusimakanga yughqutaq pinaaqa. Taana taghnughhaq anglimalghii atghaasaqenni. Taagken kiyaghneghmun mayuumalghii. Kiyaghneghem pimakanga nuliini, "Saam una pikagu?" "Unami yughqutaam ighniigha." Kiyaghneghem pimakanga taghnughhaq, "Aa ingavek aglaa kiighwyanun." Taghnughhaq aglaghyalghiimi kiighwyaaghsimalghii.

2 Qamagtuq. Tefaay.

The Grass's Son Who Became Aurora

1 There lived—or did they not really live?—a husband and a wife with no children. One time when the man was going eastward, he saw a woman giving birth. It was a boy, and the woman stepped on a grass-amulet. That boy grew up when she brought him home. Then he climbed up to God.¹ God's wife said to him, "Who is this?" The boy answered, "The grass's son." God said to the child, "Go over to the aurora." When he went over, he became an aurora.

2 The end.

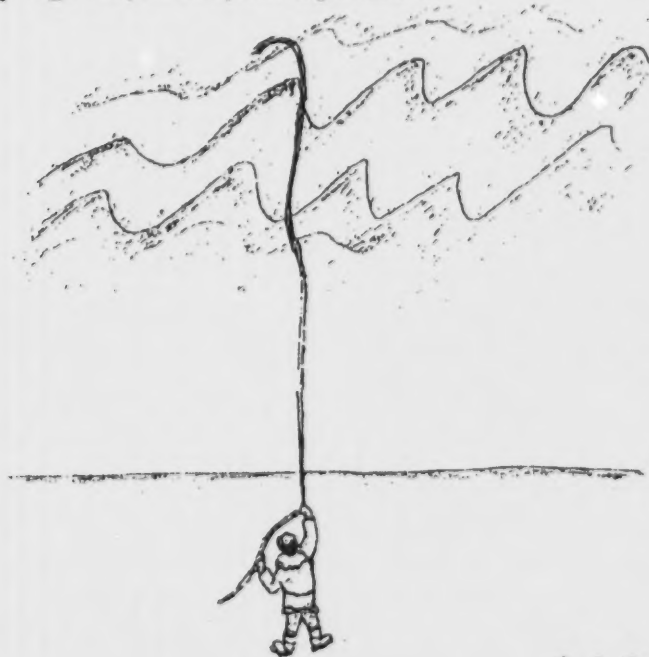
1. *Kiyagheq*, a Yupik word now identified as God.

Kiighwyaq

1. Iimnanguq yuuk nuliilek avaqutiilnguq salin. Mughunniighaqelghii naqam unangaqelghii. Ilangani maaten mughulluni aghtuumalghii. Qenwat unugumakanga. Quulmun esghaghyalghiimi kiighwyaq esghaamakanga. Esghaghyaqenni kiighwyang mengteghiitnun aga ifkaghtuq kenghhaq. Legan nekevluni taglaamalghii. Kaalluni iteghyalghiimi nulighha aqsangumalghii. Neghulluteng qavaamalghiit.

2. Unaami yuuk mughusimalghii. Unangluni neghsameng tagiyalghiimi nulighha ighniimalghii mekelghiighmeng. Ugingan aghnam atiimakanga, Kiighwyameng. Qavaghiinaghqun anglimalghii. Aghnaghaq aqsanglaataamalghii. Ighniyalghiimi aghnaghaghmeng. Taagken kenlanga alla aghnaq aqsangnaniimalghii taaqumalghii. Tawani nunaami kiyaghsimalghiit.

3. Qenwat aghnaghaq anglighllagumalghii ama mekelghiiqlu taana. Maaten ilangani atangat mughulluni iikusimakanga. Ima tuqumalghii. Naangat ugimineng nagaquulluni tuqusimalghii ellmineng. Mekelghiighem nayani pimakanga, "Atanka naanka tuqulaghaatut. Sumeghtaghaghaquten entaqun temngi nunamenniluki. Whaa uum kenlenganeng aqnighpenani tuqukaq kaapluni kanaghluni meghqulluni taana kiighwyamun mayughaquq. Aga ataput naaput mayumaat."



4Mekelghiiq unugyagu aanluni tapghaq quulmun miluusaqenni kiighwyakun agaamalghii. Taaggun tapghaghqun mayuumalghii. Kaasami aghqutaallghiinun' ilasimalghii repall teghigniqem puyguluku nayani. Qesiqun uksughqughaquq. Tamakut kiighwyat taana mekelghiiq umiilgughtesimakangat. Qesiqun aanyan mengteghamineng salin nunamelluku yuget ilangita qemisimaat. Llaaghanwha mayuumalghii. Ama yuuk kaapegkaq, qemitkaq, suflugaqaq sangami tuqurakegtaqa? Qayughllag'qun kiighwyani aghqutaallghiini teghigniqem puywaaqelghiit yuget unguvalleghqateng.

5Qamagtuq. Tefaay.

The Aurora

1Once upon a time there was a man with a wife and still no children. He would go hunting and catch seals. One time he went hunting and couldn't get anything. Night fell. He looked up and saw the aurora. He saw that a light fell from the aurora to his house. He stood up and went home. He got home and saw that his wife had gotten pregnant. They ate and went to sleep.

2The next day the man went hunting. He caught a seal and went home and saw that his wife had given birth to a boy. The woman's husband named him, Kiiwghyaq (Aurora). He grew up overnight. The woman became pregnant again. Then she gave birth to a girl. From then on, the woman didn't get pregnant anymore. They lived there at the village.

3The girl and boy grew up. One day, when their father was hunting, the ice broke off with him. He died. Their mother heard about their father, and she killed herself. The boy said to his sister, "My father and mother have died. Perhaps you are thinking they are just on land here. From now on, those who die without suffering—by stabbing, by drowning—will go up to the aurora. Our mother and father have ascended."

4When it became night, the boy went out and threw a rope up, and it hung on the aurora. He climbed the rope. When he got to the aurora, he joined in a game of *aghqutaq*.² He was having so much fun that he forgot about his sister. It was becoming fall. The aurora had made the boy its chief. When the girl went out of her house, the people had strangled her. So she had climbed up. Also those who have been stabbed, choked, shot, why do they instantly die? Because they play *aghqutaq* at the aurora. They have so much fun, they forget about living.

5The end.

1. Ayumiim naghaasii, aangqaq itegmigaqluku uglaghluteng naghaaghtet.

2. A game that involves kicking a ball.

Neghsam Vuvallanga

Iimnanguq kiyaghsimaaq yuuk nuliilek saama nunalgutetuqat. Naqam mughunniighaqelghii taana yuuk unaaqunneghagu unangeppenani. Talwa ataasighhaghmeng akuraasigalnguq. Ilangi unanguutaqelghiit.

Ilangani yuuk taana mughusimalghii. Mughulluni anglu kaasimakanga. Kaalluku saaghwakun aqumumalghii. Tawansimaluku neghsaq nuugumalghii. Nuugluni yuuk pimakanga, "Ram kelasap!"² Legan taaqluni mughyugaghsimalghii. Yuuk taana sumeghtaghaamalghii, "Sameng aagna pii?" Taagken yugem kengagni tengluglukek kakeghqughyami itegami asingi kanuughqurnakangi. Sumeghtaghaamalghii nuliini waamninaluku. Llaaghanwha taglaghyami nuliini pimakanga, "Unangumayaghtunga ima sefkaasimaaq." Llaaghnawha nulighhan ugpequmakanga ughini. Taagken qavaamalghiik.

Unaami unangupiglluku taghtughluni neghluni mughusimalghii. Mughusalghiimi anglu kaasimakanga. Kaasamigu saaghwakun aqumumalghii. Mululuni neghsaq nuugumalghii. Yugem piyaqenni, ighivgaghniimnanguftuq. Neghsam taam pilataamakanga, "Ram kelasap!" Aga mughyugaghsimalghii.

Taagken yuuk nekevluni maligusimalghii neghsamun. Meghmun ateghyalghiimi teghhanun pesughyukanghituq. Masisu esghaamakanga aga yuggaq tallileklu ighuleklu takestaaghhaghmeng naqam yugusii aangepiglleghhii. Qesiqu neghsaaguq. Yugem taana yuggaq maligsimakanga nenglumun. Iteghyani iteghviganun qineghsalghiimi esghaamakanga yugem taam neghsat vuvallalghiit. Tesqamaken neghsat nanevgiita yuuk taana pimakanga, "Iitghi esghapagyaghtaa!" Llaaghanwha yuuk iitghumalghii. Iteghluni esghapagumakangi. Nanevgaam neghsam nuliini pimakanga, "Saguyagka tagivaghqek! Ilagaghnaqunga."

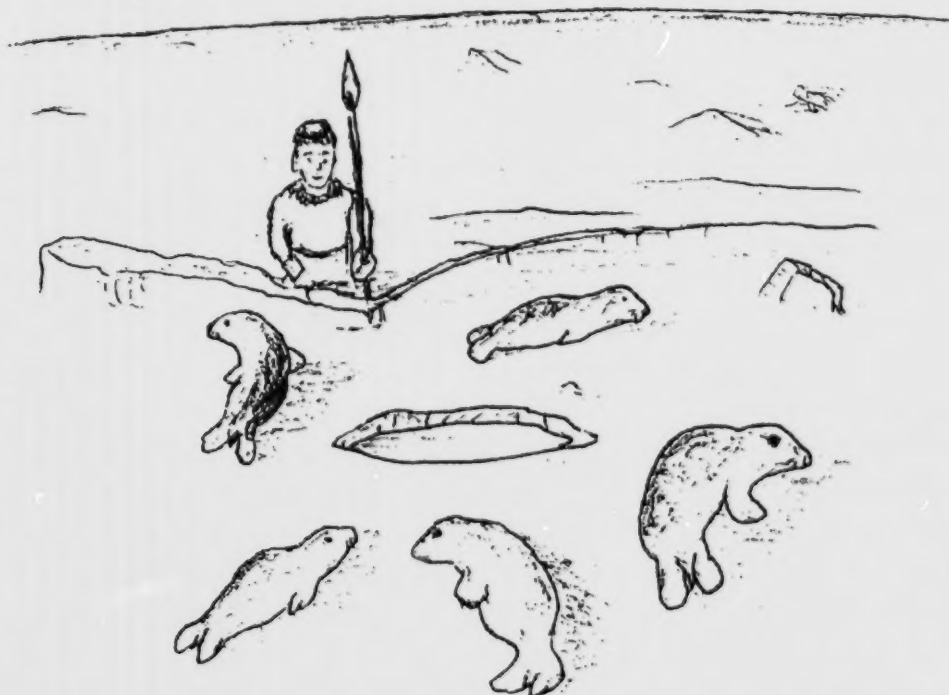
Nulighhan saguyak tugulukek tuunumakek ugiminun. Ugingan tugulukek ilagaamalghii, "Qulighhamtaanguq paa-aa—aamkut, qulighhaamtaanguq paa-aa—aamut, Iyngighhaput mesiighpallaallukii neqniqaqiit!" Qalghiimalghii, "Qagisavisavisavii, qagisavisavisavii!" Taagken nanevgaat neghsat aghnaghaat pimakangi, "Aghnaghaat

1. Entaun neghsat akuzillghat.

putughutek!" Llaaghanwha nanevgaq neghsaq aanqusimalghii, "Iquyelqutaa iyaa-aa, qaghpalukaa iyaa-aa, manuqelleghaaqaa iyaa-aa!"¹ Tawa vuvalla qamagsimalghii.

Nanevgaam pimakanga nuliini, "Una yuuk elqwaaghmeng tuunigu." Nulighhan yuuk elqwaaghmeng tuunumakanga. Nanevgaam neghsam yuuk pimakanga, "Qaa uggnaqegkuvek quunqaamaghpek qesiiqaamaghpek uuglleghhaaten. Ima naten pinaaghtut elqwaaghet." Llaaghanwha yuuk aanluni mayuualghii. Uggnagsami quunqaamaghmi uugsimalghii saama elqwaaghet llimakangi. Esghaamakangi neghsalghutet. Yugem nuliini ungipaalluku angaghquumakangit qamaglluki. Taawa taam kenlenganeng yuuk taana unangyughighllagumalghii.

Qamagtuq.



The Festival of the Seal

Once upon a time there lived a man with his wife, and a lot of people lived in their village. The man went hunting every morning but didn't get any seals. He didn't get even one seal. Yet the other hunters would get some.

1. Maakut akuzillghit Ayuqlistun ayuqut, iwerngaqun elqughaghutnganghitunnguq, Lawrence Kaplan-em pillghani.

One day the man went hunting. He sat next to a hole in the ice. While he was there, a seal surfaced. And it said to the man, "Ram kelasap!"¹ After that, it went right down. That man thought to himself, "What did it say?" Then the man punched his own nose and put some blood under his boot soles. He wanted to trick his wife. So when he got home he said to his wife, "I had caught a seal, but I lost it." The woman believed her husband and they went to sleep.

The next day the man got up very early, ate and went hunting. He sat by an ice hole. After a long while, a seal surfaced. The man saw that it was the same seal that had surfaced the day before. The seal said to the man again, "Ram kelasap!" Then it submerged.

The man stood up and followed the seal. The man got to the bottom of the ocean and had no difficulty breathing. He saw a person who had very short arms and legs but had a long torso. It turned out that it was a seal. The man followed that person to a *nenglu*.² He went to the doorway and looked inside. The seals were having a festival. From in there, an old man said to the man, "Come in and watch." The man went inside and watched them. The old seal-man said to his wife, "Hand me my drum, I am going to sing."

The old seal-man's wife gave him the drum. Her husband took it and sang, "The people above us, the people above us enjoy eating our eyes with oil." Then he called, "Qagisavisavisavii, qagisavisavisavii!"³ Then the old men said to the girls, "Girls, dance!" So the old seal-man started singing, "Iquyelqutaa iyaa-aa, qaghpalukaa iyaa-aa, manuqelleghaaqaa iyaa-aa!"⁴ Then the festival ended.

The old seal-man said to his wife, "Give this man seaweed." The wife gave the man some seaweed. The old seal-man said to the man, "When you are about to get on the surface, close your eyes and spit. The seaweed will suffice, however." So the man ascended. When he got to the surface, he closed his eyes and put the seaweed on the ice. He saw many seals there. The man told his wife and they hauled away all of the seals. From then on, that man became a successful hunter.

The end.

1. Unrecognized in St. Lawrence Island Yupik; perhaps seal language.

2. Semi-subterranean house.

3. Unrecognized in St. Lawrence Island Yupik; perhaps seal language.

4. Unrecognized in St. Lawrence Island Yupik; perhaps seal language.

Meteghlluk Nulightuqaq Ayuqlit Aghniitneng

Imnanguq, kiyaghsimaat tallimat mengteghat. Taakut mengteghat yugi anglegutkullghiit. Naqam kelulighneghhitni kiyaghlllegghiik meteghllugen-kuk nengyuqutalghiik.

Ilangani nuyekliim paniga meghtaamalghii. Imighimaluku meteghlluk kaasimalghii. Meteghllugem pimakanga, "Meqpakpayay, meqpakpayay!"⁴ Llaaghanwha aghnaghaam meghsimakanga. Meteghlluk meghnaqsalghiimi meq nunamun kuuvumakanga. Aghnaghaam pimakanga, paatgumaan, "Saa una meq imighutaa piqpigutaa." Meteghllugem akisimakanga, "Piyaqtaqpenguyoy, piyaqtelqen taana miqiitiguu!" Aghnaghaam akisimakanga, "Miqiningilak, taskwigu." Aghnaghaq atghaamalghii ama meteghlluk ellmeggnun taglaamalghii.

Meteghlluk kaalluni nengyuni pimakanga, "Ukaanguten ukaaghen aqfaqughhu." Aghnalqwaaghhaq aanluni mengteghanun sivulighpigagnun kaalluni iitghumalghii. Iteghyan aapsimakangat, "Saaqsin?" Aghnalqwaaghem akisimakanga, "Eltughaghma ukaangnilunga piyaghaanga." Yugem llilasimakanga ngepeghakun savigmeng pilagesqelluku. Pilagumakangat. Aglaamalghii. Kaalluni iitghumalghii.

Unaami uyuqliim yugem paniga meghtaamalghii. Imighimaluku kaasimalghii megheghlluk ighivgaghtaq. Meteghllugem pimakanga, "Meqpakpayay, meqpakpayay!" Llaaghanwha meghsimakanga. Taa-wanginaq kuuvumakanga. Aghnaghaam pimakanga, paatgumaan, "Saa una meq imiighuta piqpigutaa." "Piyaqtaqpenguyoy, piyaqtelqen taana miqiitiguu!" "Miqinningilaqa taskwigu!" Aghnaghaq atghaamalghii. Meteghlluk taglaamalghii ellmeggnun.

Kaalluni iitghumalghii. Iteghluni nengyuni pimakanga, "Ukaanguten ukaaghen aqfaqugu." Aghnalqwaaghhaq atghaamalghii. Tunglighhiitgun manteghanun kaalluni iitghumalghii. Iteghyan aapsimakangat, "Saaqsin sangavek tagizin?" Aghnalqwaaghhaam akisimakangi, "Eltughaghma ukaangnilunga piyaghaanga." Akisimakangat, "Uquklukuughaquq, anaqlukaguq mekesitaghaguq." Saama savigmeng nepeghhakek pilagumagkek, saama ketngikek pilagumakegket. Qiyamaghmi aghnalqwaag taglaamalghii. Qenwat aghnalqwaaghhaam qengakek puuvumakek.



«Unaami enraq pingayiita mengteghaat aghnaghaat meghtaghta. Imighimaluku meteghlluk kaasimalghii. Kaalluni meghsingllaamalghii, “Meqpakpayay, meqpakpayay!” Llaaghanwha meghsimakanga. Taawanginaq kuuvumakanga. Aghnaghaam pimakanga, paatgumaan, “Saa una meq imighutaa piqpigutaa.” “Piyaqtaqpenguyoy, piyaqtelqen taana miqitiguu!” “Miqinningilaqa taskwigu!” Aghnaghaq atghaamalghii. Meteghlluk taglaamalghii ellmeggnun.

Iteghluni aghnalqwaaq pimakanga, “Ukaanguten ukaaghen aqfaqugu.” Ighsamalghii. Meteghllugem sagiqusimakanga. Aghnalqwaaghhaq pingayitnun mengteghanun aglaamalghii. Kaalluni uyatuluni amigmeng pimakangi, “Eltughaghma ukaangnilunga piyaghaanga.” Anqaghlluteng savigmeng qengakek pilagumakegket. Aghnalqwaaghhaq qiyamaghmi aglaamalghii. Taagken unugyagu qavaamalghiik.

«Unaami estamiita mengteghaat aghnaghaq meghtaamalghii. Imighimaluku meteghlluk kaasimalghii. Kaalluni meghsingllaamalghii, “Meqpakpayay, meqpakpayay!” Llaaghanwha meghsimakanga. Taawanginaq kuuvumakanga. Aghnaghaam pimakanga, paatgumaan, “Saa una meq imighutaa piqpigutaa.” “Piyaqtaqpenguyoy, piyaqtelqen taana miqitiguu!” “Miqinningilaqa taskwigu!” Aghnaghaq atghaamalghii. Meteghlluk taglaamalghii ellmeggnun.

⁹Iteghluni aghnalqwaaq pimakanga, "Ukaanguten ukaaghen aqfaqugu." Ighsamalghii. Meteghllugem sagiqusimakanga. Llaaghanwha aghnalqwaaghhaq aglaamalghii estamiitnun mengteghanun. Kaalluni uyatuluni pimakangi, "Eltughaghma ukaangnilunga piyaghaanga." Taakut malighqaghluku qengakek savigmeng pilagumakegket. Aghnalqwaaghhaq qiyamaghmi aglaamalghii. Unugumakanga. Qavaamalghiik.

¹⁰Unaami taghtuumalghiit taam nunam yugi. Taagken enraq tallimiita mengteghaat aghnaghaq meghtaamalghii. Imighimaluku meteghlluk kaasimalghii. Kaalluni meghsingllaamalghii, "Meqpakpayay, meqpakpayay!" Llaaghanwha meghsimakanga. Taawanginaq kuuvumakanga. Aghnaghaam pimakanga, paatgumaan, "Saa una meq imighutaa piiqpigutaa." "Piyagtaqpenguyoy, piyaqtelqen taana miqiitiguu!" "Miqinningilaqa taskwigu!" Aghnaghaq atghaamalghii. Meteghlluk taglaamalghii ellmeggnun.

¹¹Iteghluni aghnalqwaaq pimakanga, "Ukaanguten ukaaghen aqfaqugu." Ighsamalghii. Meteghllugem sagiqusimakanga. Llaaghanwha atghaamalghii. Kaalluni amigmeng uyatupiglluni pimakangi, "Eltughaghma ukaangnilunga piyaghaanga." Talwa akuzimaghmi qimagumalghii. Iwernga aghnaghaam atangan panini aangghumakanga.

¹²Aghnaghaq taglaamalghii. Kaalluni iteghyalghiimi kagpes-taaghhaaftut. Taagken aghnaghaq qiyamalghii. Aghaghaq qavaamalghii. Aghnalqwaaghhaam aghnaghaq qiyalghii esghaghluku atuumaghmi aghulayalghiimi mengteghani anglisimakanga saama iqangitesimakanga. Taana eltughaa yupigughsimalghii ama taanallu aghnalqwaaq. Aghnaghaq unaami taghtughyalghiimi imani enngaatal pinipigtut. Taagken aghnalqwaaghhaam awalightiisqumakanga quyngimeng. Llaaghanwha aghnaghaq awalightuumalghii. Tuuneghminiki aghnaghaat ilangi piiqelghiit, "Ipa whanga piksaghaqa." Llaaghanwha aklungighimalghiit saama yupigughsimalghiit.

¹³Qamagtuq, Tefaay.

The Raven Who Married An Alaska Mainland Woman

¹Once upon a time there were five houses. Those who lived in the five houses were brothers. Upriver from them lived a raven and his grandmother.

²One day the eldest man's daughter fetched water. When she was filling her pail, the raven approached her. The raven said to her, "Give me water,

give me water."¹ So the girl gave him water. When the raven was about to drink, he spilled the water on the ground. The girl said to him while hitting him, "What did you do? My water has spilled!" The raven said to her, "You hurt me. You broke these stitches." The girl said to him, "I will sew it; give it to me." The girl went home, and so did the raven.

3The raven got home and said to his grandmother, "You have a granddaughter-in-law; go get her." The old woman went down to the first house and entered. The people there asked her, "What are you doing?" The old woman replied, "My grandson told me that I have a granddaughter-in-law." The man had her nose slit with a knife. They slit it. She then went home.

4The next day, the younger man's daughter went to fetch water. When she was filling her pail, the raven approached her. The raven said to her, "Give me water, give me water." So the girl gave him water. When the raven was about to drink, he spilled the water on the ground. The girl said to him while hitting him, "What did you do? My water has spilled!" The raven said to her, "You hurt me. You broke these stitches." The girl said to him, "I will sew it; give it to me." The girl went home, and so did the raven.

5He got home and said to his grandmother, "You have a granddaughter-in-law; go get her." The old woman went down to the next house and entered. The people asked her, "What are you doing?" The old woman replied, "My grandson told me that I have a granddaughter-in-law." They said to her, "Moldy, shitty, spitty you!" They slit her nose and her heels. The old woman went home crying. Consequently, the old woman's nose got swollen.

6The next day, the girl from the third house went to fetch water. When she was filling her pail, the raven approached her. The raven said to her, "Give me water, give me water." So the girl gave him water. When the raven was about to drink, he spilled the water on the ground. The girl said to him while hitting him, "What did you do? My water has spilled!" The raven said to her, "You hurt me. You broke these stitches." The girl said to him, "I will sew it; give it to me." The girl went home. The raven also went home.

7He got home and said to his grandmother, "You have a granddaughter-in-law; go get her." The old woman refused to go. The raven tenaciously

1. The dialogues are in Inupiaq jabber, according to linguist Lawrence Kaplan. Because some words are understandable and others are not, it is unclear exactly what they are saying in any of this story's dialogues.

insisted that she go. So the old woman went to the third house. She got near and said from a distance, "My grandson told me that I have a granddaughter-in-law." They chased her and cut her nose. She went home crying. Night fell and they went to sleep.

8The next day the girl from the fourth house went to get some water. When she was filling her pail, the raven approached her. The raven said, "Give me water, give me water." So the girl gave him water. When the raven was about to drink, he spilled the water on the ground. The girl said to him while hitting him, "What did you do? Water has spilled!" The raven replied, "You failed me. You broke these stitches." The girl said, "I will sew them." She went home. The raven also went home.

9He got home and said to his grandmother, "You have a granddaughter-in-law; go get her." The old woman refused to go. The raven tenaciously asked her to go. So the old woman went to the fourth house. She got near and said, "My grandson told me that I have a granddaughter-in-law." They chased her and cut her nose. She went home crying. Night fell and she went to sleep.

10The next day, the people of the village woke up. The girl from the fifth house went to fetch water. While she was filling her pail, the raven approached her. The raven said to her, "Give me water, give me water." So the girl gave him water. When the raven was about to drink, he spilled the water on the ground. The girl said to him while hitting him, "What did you do? My water has spilled!" The raven said to her, "You hurt me. You broke these stitches." The girl said to him, "I will sew it; give it to me." The girl went home. The raven went to his home.

11He got home and said to his grandmother, "You have a granddaughter-in-law; go get her." The old woman refused to go. The raven tenaciously insisted she go. So she went down. She said from a distance, "My grandson told me that I have a granddaughter-in-law." She even ran away while talking. The girl's father agreed to give her his daughter.

12The girl went up. She got to the house and it was very small. Then the girl cried. The old woman saw the girl crying, so she sang and danced and the house got bigger and it also became clean. The raven became human, and so did the old woman. When the girl woke up the next day, she saw that everything was so good. The old woman had the girl distribute some reindeer. So she went out and gave reindeer to everyone. When she gave reindeer to other girls, they would say, "He was really mine first." So they became wealthy and became human.

13The end.

Naayghami Kiyaghtaaq Quurkeli Meteghlluk

1limnanguq kiyaghsimalghii Tanngat¹ umiilgat quyngightupiglleghhii. Quyngii uglapiglleghhii. Naqam taana umiilek ighnelek.

2Maaten ilangani umiilgem quyngii avegluni iflaamalghii naqam umegnughghimalghii qevuutepiglluni. Naayghami kiyaghsimalghii Quurkeli ighnelek maalghugegneng, nuyekliq ighnegha aghnaasiq, uyughaa itagnalghii.

3Maaten ilangani aanyalghiimi nuyekliq esghaasimalghii quyngimeng uglapiglleghhiimeng. Iteghluni atani Quurkeli pimakanga, "Saam qakemna quyngiqagu?" "Enta amigmun aliightaghtigu." Atani piyatni nuyekliim igheghan ivgaasimakanga. Atangan pimakanga, "Aa, Tanngat umiilgita quyngiqaat." Uyuqliq ighneni pimakanga, "Aa, naqam Tengagergemun pii, whaten pinaken, 'saamnanguq una quyngiqagu?' Ungipaaskangaten ukiggaaten."

4Llaaghanwha uyuqliq mayuumalghii mayuumalghii. Qaygeghsamigu tamana mengteghaam kiwatangitni neghniighumalghii. Tengagergem panini pimakanga, "Weni esghapakaghaqluten sangwaat tagiyaaghtut." Aghnaghaq aanluni esghaamakanga meteghlluk. Aghnaghaq iteghluni Tengagergen pimakanga, "Taawanginaq inga esghaghaqa meteghlluk." "Aqfagu tagilinguq." Llaaghanwha aghnaghaam aqfamakanga. Kaalluni aghnaghaam meteghlluk pimakanga, "Atama whanga agliisqaaten." Meteghllugem quulmun esghaqaghluku uuglluni neghumalghii. Aghnaghaq aglaamalghii. Kaalluni iteghluni atani pimakanga, "Avelghaqinaghaanga." Atangan pimakanga, "Kevgaangukuninguq tagili sukalluni!" Aghnaghaam takuluku pimakanga meteghlluk, "Kevgaangukuvegnguq aglaa sukalluten!" "Whaten pigu saamnanguq saam quyngiqagu." Aghnaghaq aglaghluni pimakanga atani, "Piiten whaten, saamnanguq saam quyngiqagu." Atangan panini pimakanga, "Wanlegi whaten pigu, tagilinguq ellmineng." Aghnaghaam aglaghluni meteghlluk pimakanga, "Aglanguq sukalluten!"

5Meteghlluk aglaamalghii. Kaalluni iitghumalghii. Iteghyan Kiyaghneghem Tengagergem pimakanga, "Sangwaami piiqsigu?" "Saam saamna quyngiqagu." Tengagergem naniq awilluku esghaghyalghiimi

1. Awiituwaqwha ngelqat akuzillghat.

meteghlluk asitmun esghaamakangi mengtegham saaghwani quyngit ama Tanngit. Tengagergem pimakanga, "Esga taakusta Tanngit taana quyngiqaat."

«Meteghlluk neneghmeng taaqluni aanluni ukigumalghii. Uuglluni ellmegteggun, pimakanga atani, "Whangkutanguq pikaghput." Atangita pimakanga, "Naqam tuqutiightek!" Uyughaqullghiiik aanlutek tuqutiighumalghiiik. Tuqusimakegket angepaaghrugllagek. Itghulluki neghumakangat. Taaqsamek uyughaqullghiiik aanumalghiiik. Aanlutek quyngimi nayughimalghiiik. Tanngit qernguumalghiiit. Qaghlughimalghiiit sughuginaluteng. Taaqsameng Tanngit ghhataamalghiiit. Ivaghimalghiiit. Taawanginaq taananginaghhaq mayiigalkangat. Umiilek mayuumalghii tumiighaqluni. Uuglluni aglaamalghii. Umiilgem quyngit esghaghnaqutnginaq liisuqumakangi. Esghaallutek mekelghiiighek uyughaqullghiiik atayeng pimakangat, "Aqelqaq qakma!" "Weni iitghesqiiteggul!" Aanyag'ta Tanngit umiilgita aapsimakangi, "Saam una quyngiqagu?" "Whangkuta!" Alla aaplaataamakangi, "Waniwanllu, esghaataghtaaiten quyngimeng?" "Waniwanllu!"



7Tanget aga qiivluteng ukigyalghii meng aga quyngighteng ukigusii-makangat qamagaghlluku. Taawanginaq ellngita quyngigket siipsimalghii. Mekelghii ghek taakuk amigughimalghii iwernga paninang ukigusimakangi. Uyuqliq iitghaghlluni ilagaamalghii. Qukaghsamigu atghaghaataghaamalghii. Atghaghaataghluni anuqa tuqluumakanga qanigpagtuumaghmi umegneghtuumaan. Tanget naqam umegneghugh-sagu quyngiteng sikhunghitgun qepumakangit. Mekelghii ghem Quurkelim ighneghan taana quyngiq mayuusimakanga naaygham nangaghutellghanun. Uuggusamigu tuqluumakanga anuqa umegneghtuumaan qanigilnguq. Anuqlighyaqenni taana nangaghtelleq anigu suupumakanga. Tanget umiilgita ilagaghluni taana naayghaq kaavesimakanga. Kaavyan quynighteng veghsimakangat. Veghneghmeng taaqsamigu taana naayghaq naallghutesimakanga nekegneghatun. Ima Quurkelinkut avangiisimalghii quynghiighusimalghii. Quurkeli ungipaasimakangat, "Quyngighput aga ukigusimaat!"

8Quurkeli nuugluni Tengagergen Kiyaghneq tuqluumakanga. Ukigumalghii. Quurkelim pimakaanga, "Saamkut sama quyngighput ellngita pinaqaat. Kayusiqaghkut." "Kayusighnaanghitamsi. Tawaten pinghitamsi elpenun quyngiqniluku!" Aga ima mayuumalghii. Legan Quurkeli pilugutuuq. Ukigumalghii.

9Taawa yugtuftut. Umiilgem llilasimakangat piigiisqelluku. Llaaghanwha piiguqaqumakangat iwernga tuqutegpenaan. Legan taaqsatni taghnughhaq qavalghii puvugyaqenni tuqulluku. Umiilgem esghaghluku tuqulghii taghnughhani Quurkeli pimakanga, "Ilagaa maamestigu." "Pinaanghitunga." "Tuqutinnayaghamken." "Wetku quyngighsi avegluku tagivaqufsigu taawa unguvaghllleqaqa." Pimakangat, "Yeghrat tawaatesigatut alignaghngaaghmeng!" Quurkeli aangghumalghii. "Aa-aa, naqam ilagaghlanga." Ilagaamalghii. Ilagaghluni atghaghaataghaamalghii. Atghaghaataghluni mayuumalghii.

10Mayughluni iitghumalghii. Iteghluni ighneni pimakanga, "Sama quyngimatiinkut." Aanlutek ukiglutek esghaghyaqeseng quyngiq avegluni ayuqeftuuq palaghaq ilanga, ilanga uglalghii. Uyuqliim pimakanga nuyekliq, "Uglallgha tugulteggu!" Aangghumalghii. Naqam paghqiteftut. Yugiteftuuq. Legan mayuusimakangat. Mayuumaluki umiilgem ighneghan malighqaamakangi. Meteghllugek utaqamakangat. Kaasan tuqusimakangat.

11Umiilgem esghaghluku ighneni tuqulghii yuni pimakangi, "Aagkuk wayaghtekek!" Llaaghanwha kaalluki wayaghluki quyngiteng piigughtamakangat tuqutegpenaki. Naqam anuqliimakanga umegneghughsimalghii qevuulluni. Mayughnaqsalghii mek aghtuumalghii. Mayuneghmegni,

nagneghaqelghiik amavek naaygham awatanganun mengteghaghteng naghughlluku. Tawaten kiyaghsimalghiik. Ivganeghmegni nagneghaq-luteng. Iwernga pegnem uugsimalghiik. Nuyekliim atanillu uyughanillu pimakangek, "Yeghrat elpesineng naafqestaghpesinga!" Llaaghanwha nuyekliq tuqumalghii.

¹²Qamagtuq. Tefaay!

The Raven Quurkeli Who Lived At A Mountain

¹Once upon a time there lived the *Tannget*'s¹ chief who had lots of reindeer. He had many reindeer. He had a son.

²One day, half of the chief's reindeer were lost and there was a blizzard. At a mountain there lived Quurkeli who had two sons. The elder son was effeminate, and the younger was fine.²

³One day the elder son went out and saw many reindeer. He went inside and asked his father, "Whose reindeer are those out there?" His father replied, "Here, bring him (me) to the door." When his father said so, the elder son took him to the other room. His father said, "Yeah, they're the *Tannget*'s reindeer." He said to his younger son, "Go to Tengagergen and ask him like this, 'Whose reindeer are these?' When he tells you, come back down."

⁴So the younger son climbed and climbed. He got on top and went east of the houses and had a bite to eat. Tengagergen said to his daughter, "You should be looking around, there might be someone coming." The girl went out and saw a raven. She went inside and told her father, "There's only a raven over there." Her father said, "Go get him, tell him I would like him to come." So she went to get him. When she got to the raven, she said, "My father wants you to go over to the house." The raven looked up at her, and went up and ate. The girl went home and told her father, "He is ignoring me." Her father said, "Tell him, if he is a messenger, then he should immediately come." The girl went to the raven and said, "If you are a messenger, hurry up and go over!" The raven replied, "Say to him, 'Whose reindeer are those down there.'" The girl went to her father and said, "He told me to say to you, 'Whose reindeer are those down there?'" The father

1. Reindeer herders who lived beyond Kamchatka. *Tannget* comes from Chuchki meaning 'foreigner' or 'stranger.' Possibly they are Koryaks.

2. Or straight.

said to her, "Just say to him, 'Come yourself!'" The girl went to the raven and said to him, "Hurry up and go over!"

5The raven went to the house and entered. God, Tengagergen, said to him, "What is it that you are inquiring about?" Raven said, "Whose reindeer are those down there?" Tengagergen put the *naniq* aside and looked down and saw beside the house a herd of reindeer and some *Tannget*. Tengagergen said, "See those *Tannget*, they are their reindeer."

6After the raven was finished eating, he went back down to Earth. He got to his house and said to his father, "They're our reindeer." Their father said, "Then kill some of them!" The two sons went out and killed some. They killed two of the biggest ones. They brought them inside and ate them. After eating, the two sons went out and took care of the reindeer. The *Tannget* got together and made a summons to attack. Then they left and looked for their reindeer. There was only one mountain that they had never climbed. The chief climbed, making a path as he went. He got on top of the mountain and went over to the house. As he was looking for the deer, he recognized his herd. The two young men saw them and went to their father and said, "There's a guest outside!" The father said, "OK, let him in!" When they went out, the *Tannget* asked them, "Whose reindeer are these?" "They're ours." He asked them again, "Have you seen reindeer?" They answered, "No."

7The *Tannget* turned and took their reindeer herd down, all of it. They left out only the two reindeer they had. The two young men went to block their path, but they continued on. The younger one went inside and sang. When he got halfway through his song, his spirit traveled underground. When he went down, he called on the wind along with heavy snow and blizzard. The *Tannget* tied the reindeer by their antlers. Quurkeli's son took the reindeer back to the top of the mountain. When he reached the top, he called on the wind with a blizzard but no snow. When it got windy, the snow on the top of the mountain blew off. The *Tannget* chief sang, and he had the snow on the mountain fall as an avalanche. When it fell, they got their reindeer back. When he got the herd back, he brought the mountain back to its original shape. Sadly, Quurkeli and his family lost their reindeer. They told Quurkeli, "They brought our reindeer down!"

8Quurkeli peeked out and called God, Tengagergen. He descended. Quurkeli said to him, "Those down there are going to take possession of our reindeer. Would you help us." Tengagergen replied, "I won't help you. I did not say that the reindeer herd is yours." Sadly, he ascended again. Quurkeli got dressed and went out and went down the mountain.

⁹There were lots of people. The chief had his men rip him up. So they ripped him up without killing him. Then when he bit a child sleeping, he killed it. The chief saw his child dying and said to Quurkeli, "Sing, heal him." Quurkeli said, "I won't." The chief said, "I would kill a reindeer for you." Quurkeli said, "Only if you give me half of your reindeer, I will bring him back to life." They said to him, "That's too much, that isn't how it goes, not even for shamans." Quurkeli said, "OK then, I will sing." When he sang, his spirit went underground and he climbed the mountain.

¹⁰When he got up, he went inside his house and said to his son, "They have given us reindeer down there." They went out and descended the mountain and saw that the reindeer were divided in two; one part was small, the other larger. The younger brother said to the older brother, "Let's take the larger herd." He agreed. There was no one there though. So they just brought it up. While they were going up, the chief's son went after them. The two ravens waited for him. When he got to them, they killed him.

¹¹The chief saw that his son was killed, and he said to his men, "Go and get those two!" So they got to them and ripped up their reindeer without killing them. But it got windy and there was a great blizzard. When they tried to go up, they couldn't. They would get to the other side of the mountain, passing their house. They went on like that. When they got on the other side, they passed their house. But somehow, they barely got on top. The older son said to his father and his younger brother, "*Yeghrat!*"³ You two have ruined me!" Then he died.

¹²The end.

3. An expression indicating one's depression. It comes from Chukchi meaning 'too much' or 'too bad.'

Asuyam Ungipaghii

Stories by Asuya



Mayeraaghpak

1Aghnaghaghhaat tallimat aghulaghquumalghiit. Mayeraaghpagem esghaghluki takumakangi. Kaalluki ratamiiregnun kanaghquusimakangi. Unaghsighllagmun petugumakangi. Taaqluki piyaqenni, "Unaqekaa!" Unaghsiq taklaaghagsimalghii. Unilluku aglaamalghii.

2Tawaten kiyaghsimaluki aga kayngeghllak naghughsimalghii. "Kayngeghllak aagyuq llaghan yuggayengaalghiiten itemuteqaghtikut!" "Neghniimsugumaluta yugpesi unaknaqaqiinkut." "Saqrugtaquq aagna!"

3Aganguq meteghluruk naghughsimalghii. "Meteghluruk aagyuq llaghan yuggayengaalghiiten, itemuteqaghtikut." "Itemuteqaghhnaanghitamsi. Aantani neghniimsunemta milughpagaataghaqaghpesikut."

4Aga kaviighhaq naghughsimalghii. "Kaviighhaq aagyuq llaaghan yuggayengaalghiiten itemuteqaghtikut!" "Itemuteqaghhnaaqamsi." Takuluki aapsimakangi, "Naten piiqisi?" Aghnaghaghhaat apeghtuuma-kanga, "Pigu uqfik, unaqekaa!" Kaviighhaam pimakanga, "Unaqekaa!" Unaghsighllak agughagsimalghii. Itemusimakangi.

5Aanleghaasimalghiit. Tallimaghteng taghsaneghemng aghtughluku alininguq unisimakangat. Taakuk ratamiirek qilevrimeng kevighlukek qimagusimalghiit. Mayeraaghpagem ulaani ipegsaghluku takumakangi. Kaalluni aliin inglunga pilagumakanga. Pagunghaat ifaquusimalghiit. "Iyeruuet, iyeruuet!" Inlunga pilagyaqenni aghnaghaghhaam iqelqwa kepqaghsimakanga. Enkaam qiyamalghii, "Keka keka kumaghqughte-kelleqaghpenga!" "Sangan uveglluten ungipannaaghsinga."

6Aglaalluku itghusimakanga. "Apay, aanaghllanga." "Samengqun kamegluten atkugluten?" "Kameglagegken atkugllagen aallukek." Aanesimakanga uqegghmun uyatiighluku. Aanluni tawansimaluku yuggaak tapghami esghaamakek. Aghnaghaghhaq pimalghii, "Yuggagka aliighaghtuk aa-aa tapghameng aa-aa aliqaghtuq aa-aa aallgha panalek aallgha pitegsitalek!" "Panikellemaay sameng piiqsin?" "Aatak naghuyaqellaankuk meteghluglliellaankuk piiqagka!" Taagken yugek kaallutek itemlluku qimagusimakangat aghnaghaghhaq.

7Mayeraaghpagem tuqluumakanga, "Panikellemaay, panikellemaay." Qaalkaamangituq. Aanyalghiimi aga uyavaatusimakangat aghnaghaghhaq.



Taagken malighqaamakangi. "Iiteg'qun kaaskumsi neghelleqegkumsi!" Qimaginaamaluki kaasaghtumakangi. "Aghnaghaghhaaghmi siingenllu tughneghaaghtekalghiiten sanaqi!" Uyghagmeng tugulluni napaghsaqenni naayghaghllak taaqaa aghvighvigilnguq avangilnguq. Pegnem mayeraaghpagem mayughluku malighqaatakangi kaasaghtughyateng, "Aghnaghaghhaq siingenllu tughneghaaghtekaaguten, sanaqi!" Iqelqughhani tawekenga qiipumalghii suupumaan nuna tereghyaqenni kiiwhllagek taaqumakek. "Panikellemaay naten aghvighlagngek?" "Meghlukek!" Meghyaqegni meghyaqegni pimakanga, "Iitek tawa naangsaghtughagken!" Qamagllukek nekevumalghii aqsaghllani qamuqluku esleqem angtalanganeng. Pimakanga aghnaghaghhaam, "Apay sangan pikavek uusneghwaaghem qaaynganun putughyanghisin?" Mayeraaghpak mayughluni nutaan talligni quulmun nengugusaghaak aqsanga quupaghaghsimaaq. Quupaghaghsalghiimi qayungllaasiq, qayusiq, signeghwaaq, qaltaq legan allaghiinaq sanqutraaq.

«Qamagtuq.

The Giant

1 Five girls set out to pick greens. A giant saw them and started toward them. When he reached them he placed them in his cloak. He tied them to a big piece of wood. Then he said, "*Unaqekaa!*"¹ The wood straightened out. He left them and went home.

2 While the girls were staying there, a big bear passed by. "Big bear, you are certainly a would-be person; would you please undo us?" The bear said, "Whenever we are trying to eat, your men always try to catch us." The girls responded, "The nerve of that one!"

3 Then a poor raven passed by. "You are certainly a would-be person. Please undo us." The raven said, "I won't undo you. Whenever we eat at the dumps, you throw stuff at us!"

4 A fox then passed by. "Hey fox, you are indeed a would-be person. Undo us." The fox said, "I will undo you!" He went to them and asked them, "What is it that he says to you?" The girls replied to him, "Say to the tree (the wood), *unaqekaa!*" The fox said to the tree, "*Unakeqaa!*" The big piece of wood bent, and he freed them.

5 They went out. They couldn't wake the fifth girl, so they left her on the sleeve of the cloak. They filled the cloak with *qilevri*² and left. The giant sharpened his *ulaaq*³ and approached them. He got there and cut one sleeve. Blackberries spilled out. The giant said, "Poor eyes, poor eyes!" He did the other side, and cut off the girl's pinky. Then she cried, "Ouch! Ouch! You will put me on fire!" The giant asked, "Why didn't you tell me before?"

6 He took her home and they went inside. The girl said to the giant, "Grandpa, can I go out?" He answered, "What will you use for boots and parka?" "I will use your big boots and big parka." He let her out in the yard with a rope attached to her. While outside, she saw two people on the beach. The girl said, "My two men have appeared, *aa-aa*,⁴ from the coast, *aa-aa*, they have appeared, *aa-aa*, one has a spear and the other a bow." The giant said, "Oh daughter, what are you saying?" She replied, "I am trying to talk to the sea gull and raven." Then the two men got to the girl and freed her and ran away with her.

1. Magic word.

2. A certain plant, *Lycopodium complanatum*, thin, knotted, bent, used as a fire starter.

3. Woman's knife. In Alaskan English, it is often called *ulu*.

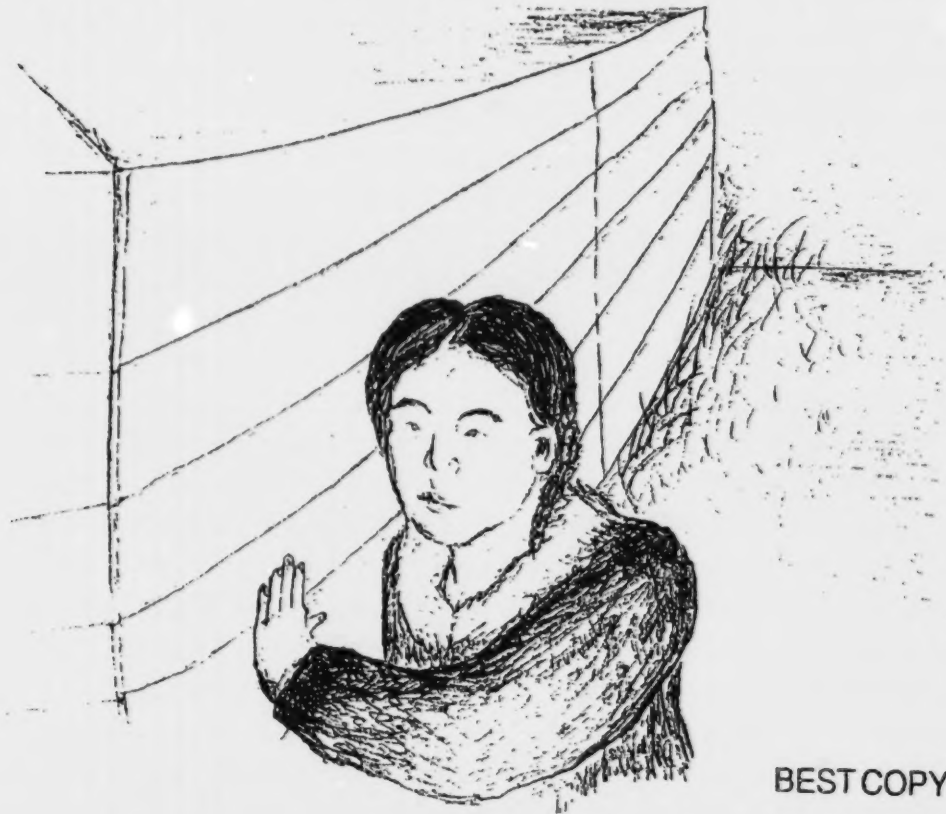
4. Chanting.

7The giant called her, "Oh daughter, oh daughter." There was no reply. When he went out, the two men had gotten far away with the girl. He chased them. "When I get to you, I will eat you anyway!" As they were running away, he got very near to them. The two men said, "Oh girl, since you have already become a *tughneghaq*, do something!" She took a rock and had it stand upright, and she produced a mountain that had no pass. The giant barely climbed the mountain and almost reached those he was chasing. The two men said, "Girl, since you already became a *tughneghaq*, do something!" Her pinky twisted and she blew on it and she made a mark on the ground, and then a big river appeared. The giant said, "Oh daughter, how should I cross it?" She answered, "By drinking it!" He drank it and drank it and the girl said, "You are almost finished with it." When he finished it, he stood up, dragging his stomach because of its fullness. The girl said to him, "Grandpa, why don't you get on top of that hill and dance." The giant got on top and just put his arms up and his stomach burst open. When it opened, there were kettles, cups, pots, pails and many other pieces of equipment.

8The end.

Tallimat Ngelqat

Kiyaghsimalghiik yugenkuk nulighqullghiik. Taghnughhiilnguuk avangilnguuk. Uginga quyngini esghapagyaghtughaqegkanga. Ilangani maaten piyaamalghii quyngiminun. Tallimat ngelqat esghaamakangi. Takuyaqenni tengenghitut. Kaalluki tuguluki atghaamalghii. Kaasan nulighha quyamalghii. Itghusimakangi. Uginga esnamun pimalghii kinguvzeghanun iqalluganun. Llaaghanwha taglaghyalghiimi saghnaamalghii. Llaaghanwha neghusimalghiit ngelqat. Unaami taghtughluteng unilluki ngelqateng aanimamalghiik. Nulighha esnamun pimalghii kinguvzeghanun iqalluganun. Taglaamalghii. Iiwenllu mengteghamun kaasaghtughaquq atughllagmeng nagaquusimalghii. "Pagellegraay, pagellegraay, singtseraay, niquraangaa-ngaa-aa aangaa iyaanangaa."¹



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1. Awiituwaqwha ngelqat akuzillghat.

litqestaghluni iiyakun qineghsalghiimi mekelghiighet estamat atughaqeftut
ataasiq aghulaaqeftuq amiirateng mataghlluki. Itqaghlluni amiiriitgun
aqumqaghsimalghii. Piigighsiimakangi. Llaaghanwha uginga taaqumalghii
quyngimun pineghmeng. Taakut mekelghiighet ellngita taghnughhaquma-
kangit.

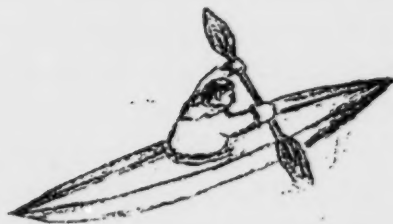
Five Cormorants

There lived a man and his wife. They didn't have any children. The husband would go watch the reindeer. One day, the man walked to the reindeer. He saw five cormorants. When he approached them, they didn't fly away. He got to them and took them home. When he got home, his wife became happy. He took them inside. Then he went to the beach to get worms and fishes. He collected some and took them home. So the cormorants ate. The next day the man and his wife woke up and went out, leaving their cormorants. The wife went to the beach to get worms and fishes. She then went home. As she got close to the house, she heard loud singing. "Pagellegraay, pagellegraay, singtseraay, niquraangaa-ngaa-aa aangaa iyaanangaa."¹ She started to go inside and peeked through the vent. Four boys were singing and one was dancing, all with their feathers taken off. She quickly went inside and sat on their feathers. She tore them up. Her husband could then stop going to the reindeer. They kept the five as their children.

1. Perhaps cormorant language.

Alhagem Ungipaghii

Stories by Alhalek



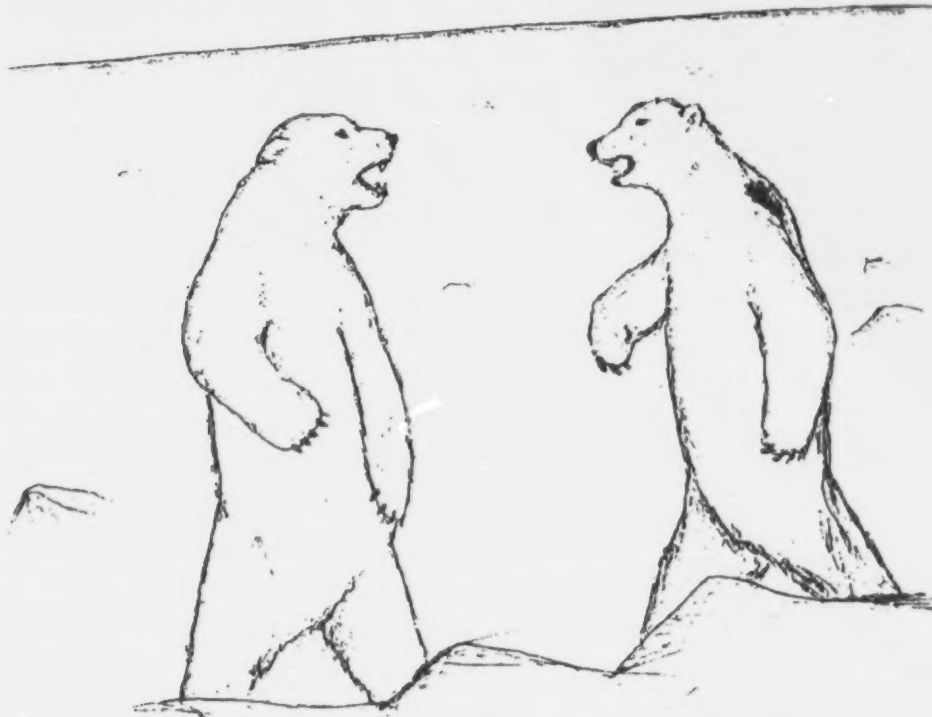
Yuggaq Unangyiilnguq Enkaam Nanuq

1. Imnanguq yuggaq kiyaghsimalghii nunaaghmi enngaataall unangyiitepiglleghhii. Ilangi mughutalгутangi unangaqelghiit ellnga mughulluni taglaneghmini avangunani. Nulighha qagani nunalgutmeggnun tungsighniighaqelghii. Nunalgutangita unangkaqegkangat neghsaq, maklak, ayveq, nanuq. Ellnga yuggaq sakengigalnguq.

2. Maaten ilangani mughulluteng taan'ganlluki anuqliisimakangi. Mughutat nanughaghluteng amiiriqiinaghluku anuqliisisteng taglaa-malghiit. Enraq alla yuggaq unangyiitalghii iikusimakanga. Aghtughluni aghvighnaqneghmeng inglunganun tungemeggnun ellmeng, ketmun anagumalghii iighwillghaanun. Kaasami angalghunun aglaghluni tawani nenglungllaghluni iitghumalghii. Tesqamani aqumgaamaluku naga-quusimalghii uka alighumalghii ghhuunaqeghlak sangwaa. Yuggaq sumeghtaghaamalghii, "Uuk, enraq alla iflamayalghiinga. Sangwaa uukna tagii?" Ukanguq legan piiquq, "Ghuutaanga ghuutepigtaanga!" Iiwen yuggaq qineghhnaqaquq suna taana nanughllak amiiriilnguq, enngaataall ghhuunaqaqeftuq. Nanuq pimalghii, "Yuggaq uyuq navghitaghtinga pilugugpeneng ghhuutepigtaanga." Yuggaam pimakanga, "Samengqun navghillaken?" "Esghaataakuk atkugken" "Uku-uk?" "Nakaa ilanga!" "Uku-uk?" Keniimakek atkuggaagni iluklighpigaghhaak aliitalghiik nanuum amiiraaneng ulimaaghek. Nanuum aanghumakanga. Yuggaam mataghl Lukek tuunumakek. Nanuum pimakanga, "Tagi maligtinga!" Yuggaam maligsimakanga.

3. Quuputegnun kaallutek yuggaam atuquvinghaakek nanuum meghmun neplukek nusugyaqegni ellngaatmeng maaqumalghiik mesiiighllugmeng nuyiilleq maligulluni. Nanuum pimakanga, "Qayughllak unangaqi nulighhen ukiniiqelghii ellngaasiimaghmi nuyiighumaghmi llaaghanwha ukiniiq taaqegkanga nukeggnaq maligulluku." Qafsinaneng neptaghl Lukek ukmangiisagtaa alla neplukek nusugyaqegni nanuum amiiraghlлага nusugumakanga. Taagken nanuum pimakanga, "Wiin mengteghamnun maligtinga! Enan taglaannaaghamken." Nanuum amiiraghl Lak aalluku yuggaankuk aghulaqumalghiik. Ketmiiighsimalghiik. Quuputet kaaneghmegteki nanuum yuggaq amaghluku aghviitaqegkanga. Iiwen maam-legtaqaa nanuum nenganun kaasimalghiik. Nanuum pimakanga, "Tawa kaatukut iitghaaten." Iteghlutek neneghmeng taaqlutek qavaamalghiik.

«Unaami qakma tenglugtuumakangit, “Naagu qaamna?” “Taawa” “Aa-
am aanelghaaten.” “Qaywa aanaqunga.” Yuggaq nanuum pimakanga,
“Enngaataall esgha qakmun amyuutkaqegkanganga aqnighqughlunga.
Maamestegpenanga itagnatun aqfaqegkanganga tughumghalgutngulunga.”
Yuggaam aanaqsan ipegsalleghmeng igaamakanga qenleghwaaghakun.
Nanuq aanumalghii. Tagigpenani muluyan yuggaq agipaneghqun
qineghsimalghii. Maalghuk nanuuk enngaataall tugutaqeftuk. Nutem aallgha



pekaamalghii igaqaa aqumluni lliighumalghii. Aallghan pategpagatagha-
qeftaa. Yuggaam ughlufghani yataghqelluku pitegsaqenni unakumakanga
aallgha. Nanuq pategmikestaghngaaghmi ullghaghsimalghii. Uullghaghsan
aallghan esghapagtuumakanga. “Saa una?” Esghapagtuqestaghngaaghmigu
esghaamakek aaygum taghrughhakek uunghaneng aliillutek. Aagtuqaqef-
tuqlu kiimineng. Yuggaq aanluni tazingavek aglaamalghii. Kaasan nanuum
tukaan aapsimakanga yuggaq, “Sazigu?” “Sanghitaqa!” “Taawa
amyuqetaghteka unakan. Whaken kenlanga pinitun kiyaghsagunnaqunga.
Maamegkuma nunavnun aglaalleqamken saama unangyughisleqamken.”
Nanughllak nekevluni pegnem aglaamalghii. Yuggaam maligsimakanga.
Iteghyan tamakut amiiraan makregaghtallghi saghnaamakangi. Yuggaam
mategtaqluki ukinighteghumakangi. Apeghiighyamigu aanluni yuggaam
tuqutkani nanuq aftamakanga. Neqanganeng neqekumalghii
maamneghsiiitkelluku tukuni. Llaaghanwha maamyami nanuum yuggaq
taglaasimakanga. Aghvighyat kaanneghmegteki nanuum amaghaqegkanga

yuggaq. Yugaam nunanganun quutmun kaasaghtughyamek ununeghsimakangat. Wetku unugyagu nanuum yuggaq quutmun maallgusimakanga. Uugsan yuggaq nanuq qiivluni ketmiighsimalghii. Yuggaq mengteghaminun taglaamalghii. Taagken kenlanga yuggaq unangyiitkuvinghaaq unangyughqaamakanga.

1Qamagtuq.

The Unsuccessful Hunter And The Polar Bear

1Once upon a time in a village there lived a man who was an unsuccessful hunter. His fellow hunters would get their catch, but he would go home with nothing. His wife would ask her neighbors for food. The rest of the hunters would get seals, bearded seals, walruses, and polar bears. But that man would get nothing.

2One time while they were hunting out on the ice, it got windy. The hunters got a polar bear, but because of the wind they only skinned it and went home. The unsuccessful hunter was separated from the others, broken off on the ice. When he couldn't cross to the other side, the side of his home, he fled toward the solid ice pack. He got to an iceberg and made an igloo¹ and went inside. While sitting in there, he heard something coming, something that was very cold. The man thought to himself, "Oh, I had been lost. What is that coming?" As it came, it said, "I am cold, I am so cold!" Just as the man peeked out, a polar bear that had no fur appeared in front of the igloo very cold. The polar bear said, "You human, would you please lend me an article of your clothing, I am so cold." The man replied, "What can I lend you?" The polar bear said, "That one, your parka." "This one?" the man asked. "No the other one." "This one?" He was pointing to his innermost parka. The polar bear agreed. The man took off his innermost parka and gave it to the bear. The bear said to him, "Come, follow me." The man followed him.

3They went to an opening and the polar bear dipped the man's parka that he wore and there were *naniq* drippings, old oil and hair dripping off. "See how you try to catch seals; your wife sews while she is cleaning the *naniq* and working on her hair. So she finishes sewn products, leaving filth on them." The bear dipped it a few times, and when it was clean, he dipped it once more and took out a whole fur coat. Then the bear said to him,

1. *Nenglu*, usually 'semi-subterranean house,' but here a partially buried snow shelter. The English word 'igloo' comes from the Inuit cognate, *iglu* 'house' ('snow house' in Canada).

"Follow me to my house for now. I'll then take you home." The polar bear put on the fur and he and the man left. They went away from land. When they got to open leads, the bear would put the man on his back and take him across. As it was getting dark, they got to the bear's home. The bear said to the man, "There, we have arrived; get inside." They went inside, then ate and went to sleep.

The next day, there was knocking outside and a voice said, "Where are you?" The polar bear replied, "I am here!" "OK, come out!" "Wait, I am coming out." The polar bear said to the man, "That one out there always mistreats me, hurting me. Without letting me heal, he comes and hurts me more, using me as a fellow wrestler." When the bear was about to go out, the man marked him on his back. The polar bear went out. After a long time, the man peeked out of a little hole. He saw two polar bears wrestling. One of them was running out of breath; the one he had marked sat down. The other kept hitting him. The man got his bow ready. He shot the other bear and hit it. While the other polar bear was hitting, he suddenly fell down. When he fell, the bear the man had marked stared at him saying, "What happened to this one?" He then saw the end of an arrow out of the other polar bear's shoulder blade. He was bleeding from his wound. The man went to them. The polar bear asked him, "What did you do to him?" The man said, "I didn't do anything to him!" "You have killed my abuser. From here on, I will live well. When I heal, I will take you to your home and make you a successful hunter." The polar bear got up and struggled to

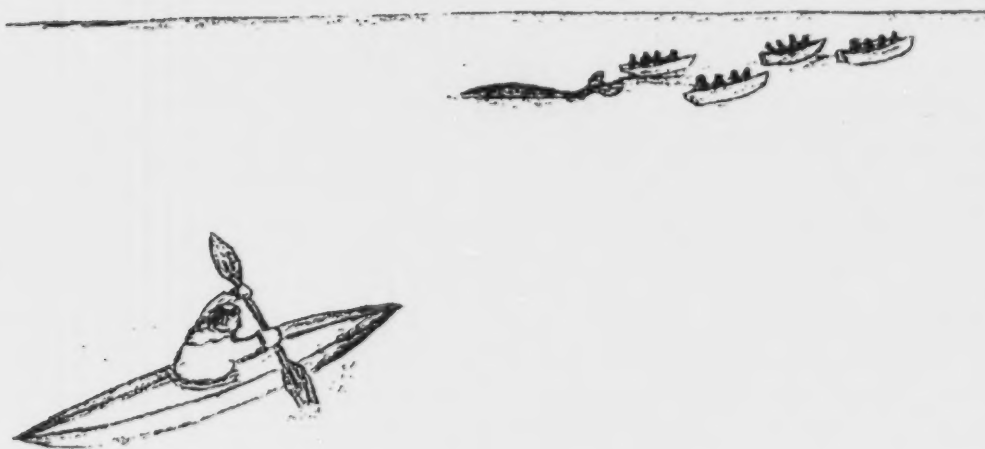


get to the house. The man followed. When they went inside, the man picked up the fur scraps. He put them on the polar bear and sewed them on. When he was finished, he went outside and butchered the polar bear he had killed. He used its meat for his food while his host healed. When the bear healed, he took the man home. When they got to an open lead, the polar bear put the man on his back and took him across. When they got close to the man's home, they waited for it to get dark. When night fell, the polar bear took the man to shore. The polar bear turned and went away from land. The man went to his home. Then the former unsuccessful hunter became a very successful hunter.

5The end.

Yuuk Napaqutaghhmii¹

Yuuk Napaqutaghhmii qayaghtuumalghii pennam tunganganun. Igleghutkelluku esghaamakangi angyat kaalgulghiit aghveghmeng. Kaalluki esghaghsaqsaghtuq. Esghanghitaat. Yuggaq sumeghtaghaamalghii, "Naguntuq aghveghteng maallgunnaqatgu? Esgha maligsaqumki." Yuggaam kaalgulghiit kingungitneng maligsimakangi.



Esnamun kaalluteng yuggaq esghapagyalghiimi nunaq allaq nunakenghilkaminun tamlagtuq. Esnamun uuglluni qayani sayugluku esghapagyalghiimi atghaghtuullghiit yuget nutaan esghaghii. Aghveq pilagumakangat. Qepghalghiit akulangitni yuuk esghapagumalghii. Kituraaggaam kiimsiqigalkaanga. Aaguteghngaaghmegtegggu esghiigalkangat. Aghnam taghnughhalgem uginu tuqlughluku pimakanga, "Panigen

1. Napaqutaq. Una ayumightaaguq nunanguyaghtuq Siqlugem qiighqaani. 1932-mi unitkaqaat, Ungazimun navek nuuglleghatkaagut. Wata sivungani nunakuvinghaaghtuyaghtuq. Tanenga, Tagitutkaam apanga, umiilguyaghtuq tawani, Sivuqaghhmiineng ilalek, sivuliit apeghtughistet Aapqaqaat 1900-1901-eni Sivuqaghtekaaniiluku (Krupnigem pillghani).

atalughaataghtigu." Llaaghanwha yugem panini atalughaalluku atalughat miluusimakangi nuliighmi manunganun. Atalughat tuusata yugem tuusimakangi. Aghnam ifliigii atalughat. Ivaamakangi uvitmini. Maaten agavek sayan isekiyugesqelluku aghnaq yugem, atalughat tuguluki ggatmeghruganun lliyaghii. Aga atalughat amighreganun kiighisimalghiit. Aghnaq araamalghii agrepeniluni ggatmeghrugmikun. Ugingan tagiluni qamiyegnegan qaakluku taglaasimakanga. Kingungitneng yuuk maligulluni taglaamalghii. Tumangani kaasimakanga aghnaq qamiyegnegan mangtagmeng usiluni qamumeng taglaghaqeftuq.

Yugem kaasamigu aqumumalghii qamiyegnegan. Aghnaq iglegghnegh-meng aghtughyagusimalghii. Piiq aghnaq, "Sangamek qamuqagka qamiyek sangyaghqwaagakek? Agnepa meghnughyingalghiinga." Aghnaq aghuliighluni meghnaalimalghii.

Yuuk qamiyegneng nekevluni taglaamalghii. Mengteghanun kaalluni qineghsalghiimi aghnaq gaaghaqeftuq neqmeng. Taawa saaghwani qayutam qaayngani ugket ugunnegghat. Yuuk pimalghii, "Aghnaq uyuq ugkevneng tuunaghtinga. Igatapigtunga." "Kaay aviigaanga," aghnaq pimalghii. Uraamra² ugkemeng tungsilghii. Yuuk pimalghii, "Tawani aviigi!" Qayutameng tugusimalghii ugkemeng. Aghnaq pilaataghtuq, "Kaa-aay sullevnaghhalek aviilaataghaanga aleghqupigmeng! Weni ugkeka aga tenguq ima aga aanuq! Kaa-aay entaun imgaghtunga!" Yugem ugka aanulluku uqeghhmi neghumakanga. Ugka qamagsamigu ilangitnun mengteghanun aglaamalghii.

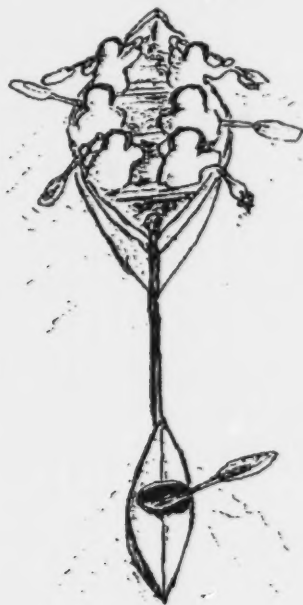
Kaalluni aqumumalghii amigem iiqngaakun. Maalghuk aghnaghaak neqmeng inglugtaalghiik esnameng kaallutek mengteghamun neqa itghututkelluku aghnaghaak kangsughaataamalghiik amigmi. Pimalghiik, "Sangami amigput kagpellighaghta?" Yuuk esghaghsaqneghmeng mataawiiq.

Taagken mengteghaneng aglaamalghii aqnightelget mengteghiitnun. Kaalluni uuqghitni nagasimalghii paninang aghnaq qama enngaataall ngillegtaqeftuq. Alignalghiit qanemsukayuget mataawisimakangat naallghunneghmeng. Qama yuuk pimalghii, "Enta enraq iigna aqfaaghtigu. Enannguq akilighnaghaqa ellngan nakmikegkaneng." Yuuk uqeghhmi nekevghalghii naghughtam kiimsiqiigalkanga qayughllag'qun esghii-galkangat. Tawani uqeghhmi nekevghaamaluku yugem kinguliiluku aqfastekaa uka tagimalghii. Yuuk tiigmeraaghmeng pilugukelghii kaasaghtuutni maliglluku yugmun uqeghhmi nekevghalghiimun ayuqluni tagimalghii.

2. Ipameng, tegghumaghmi nakaa qavangumi nalighmeng sumeghtaghaallegghi.

7Kaasami pimakanga, "Saam yukaten nakuminguzin sangavek iitghigasín?" Yugem akisimakanga, "Aghveghmeng kaalgulghiitgun maligullunga tagikaagunga. Whanga Napaqutaghhmiinguunga. Nallukaqa naansinga. Esghaghsaqneghmeng aghtughtunga. Esghiigataatnga. Ellngiinaghhaghpek whaa esghagghaghpenga. Aghneq esnami esghaallunga isekiyukuni aghnam ggatmeghruganun llimayaghanka atalughat. Taakut esgha agrepesiiqegkangi." "Tagi maligtinga qamavek iitgheltung!" Llaaghanwha iitghumalghiik. Iteghyen yuuk nutaan esghaamakangat. Yuuk aqfastekaata pimalghii, "Esgha taana aqelqaq maamestineghmeng aghtiigalnguq. Wetku enraq nunanganun Napaqutamun aglaasagh-qaqegkufsigu temeghhneghyaghqaaguq."³ Aqnilghiim aghnam ugina pimalghii, "Ametall⁴ aglaatepestaaghlleqaghput. Nulighqa ikfiqepigtuq. Temeghhnaqaghlligu." Katam taananguftuq aghvengegkat angyalga. Yuuk aqelqaq aghnamun aqnilghiimun aglaghluni tunutesluku atalughat aghneq llikani agham ggatmeghruganun amighregaan kiighaneng nusugluki nanim manungakun llimakangi. Aghnaq igighiyagumalghii.

8Mengteghalegtaam yugem aghneq atalughaqani liisuqumakangi. Unaami yugem tukaan yuni kelgughluki angyagteng kelluku mangtagmeng



3. Alignalghiit pinighsaghillghat, seghleghiighillghat, yugunqegsallghat.

4. Naqam, aatak nalighmeng llaaghan.

usiluku yuuklu aqelqaq qaakluku aglaasimakangat nunanganun qayaa qamuqluku. Kaatulluku Napaqutamun yuuk esnamun uugsan angyaghteng usingighluku kesimalghiit. Yuuk kelutmun esghaghluni ketmun qiivluni angyat esghaghnaqsaqenni aviitut. Katam mesungesaget esghaamakangi.

9Qamagtuq. Tefaay!

The Man Of Napaqutaq¹

¹A man from Napaqutaq went kayaking around the cliffs. While he was going, he saw boats towing a whale. He got to them and tried to show himself, but they didn't see him. The man thought to himself, "I wonder where they are going to land their whale? So I should follow them." The man followed the boats towing the whale.

²When they got to land, he noticed that it was a place that was not his homeland. He pulled up his kayak and saw people coming to the beach. They butchered the whale. The man watched from among the butchers. No one ever replied when he talked to them. Even though they bumped into him, they never saw him. A woman with a child called on her husband saying, "Cut your daughter some *mangtak* please." So the man cut his daughter *mangtak* and threw it in front of the woman. When the cube hit the ground, the man stepped on it. The woman lost it. She looked around her. When she turned around, the man wanted the woman to feel cold, so he put the cube of *mangtak* into her back. The cube slid down her skin. The woman yelled saying that she was having back pains. Her husband came and put her on his sled and took her home. The man followed them. On the way, the man saw a woman pulling a sled full of *mangtak* to her home.

³The man got to her and sat on her sled. The woman couldn't go anymore. The woman said, "Why is the sled I am pulling getting heavy? It must be that I'm tired." She stopped and rested.

⁴The man got off the sled and continued on his way up (to the houses). He peeked inside a house and saw a woman cooking food. Beside the serving tray was some cooked meat. The man said, "You woman, give me some of your food; I am very hungry." The woman said, "Woaw, there's ringing in my ears." In reality, he was asking for food. The man said to her, "Keep on having your ears ringing there!" He took some food from the

1. Village at the southwestern end of Siquik Island, abandoned about 1932. Some 60 people could have lived there. There are several earlier sites at and around the historic village, and this folk story may belong to one of these. Tanenga, the grandfather of Tagitutkaq, was the chief of that village. He was a friend of some people in Sivuqaq and was recorded as a visitor there by the early teachers in 1900 and 1901 (I. Krupnik, p.c.).

serving tray. The woman said, "Oh my goodness, the ringing is now talking! There goes my food flying outside! Oh, I think I am being haunted!" The man took the food outside and ate it in the neighborhood. When he finished the food, he went to the other houses.

¶He got to a house and sat at the edge of the doorway. Two girls arrived from the beach carrying food. They tried to bring the food inside, but they had no room at the door. They said, "Why did our door become so small?" The man had a hard time trying to show himself.

¶He went from there to the house of an injured person. He was in the yard listening to a woman groaning. The shamans were having a hard time healing her. From in there a man said, "Hey, maybe go over and get that man. I will pay him whatever he wants." The people who passed by didn't reply to the man who was standing in the yard because they didn't see him. While he was standing there, the man whom the man from the house had gone to fetch was approaching. A man who was dressed in an inner parka was following that person, and he was going toward the man who was standing in the yard.

¶When he got to the man standing in the yard, he asked, "Who are you, where are you from, and why haven't you entered?" The man replied, "I came in with the boats towing the whale. I am from Napaqutaq. I don't know where I am now. They can't see me, you are the only one who has seen me so far. Earlier today at the beach, I saw a woman who wanted to feel cold; I placed *mangtak* cubes in her back. That is what is causing her pain." The other man said, "Come follow me, let's go inside." So they went inside. When he went inside, they finally saw the man whom they had not been able to see before. The man whom they had gone to fetch said, "There is the man who has no problem healing people. Only if you all can take him back to his home, Napaqutaq, can he cure her." It turns out that the man they had gone to fetch was the captain of the boat that caught the whale. The man whom they had not been able to see went to the woman who was in pain and let her lie down, and he took out the cube that he had put in her back earlier that day. He put the cube in front of the *naniq*. The woman was quickly relieved.

¶The house owner noticed the *mangtak* cube he had made earlier that day. The next day the boat captain fetched his crewmen and got their boat in the water and filled it with *mangtak*, and they let the man on board and took him to his land, pulling his kayak. They took him to Napaqutaq, unloaded their boat and left. The man looked inland, then turned back and looked for the boat, but it was gone. He saw only killer whales.

¶The end.

Meteghllugenkuk Qatelghiinkuk

1 Kiyagsimalghiik qemgaagmek meteghllugenkuk qatelghiingiighhaankuk. Maaten ilangani igaatiqumalghiik. Unugmi qatelghii aqumluni pilugugluni aanumalghii. Manaatngi tuguluki managhyaamalghii. Anglaaghamun kaalluni manaatngi ateghlluki manaamalghii. Manaamaluku manaatngi sama eltughpagusimalghiit. Qatelghiingiighhaam amumakangi manaatngi.



Ukanguq qiyalghii amumakanga, whaten pimaghmi, "Engaa-engaa, aqsaka seggiguu!" Qatelghiingiighhaam qaygeghsaqenni taghnughhaghrukutaaghlak. Naqam aqsaghlaga. Savini nusugluku aqsanga segsaqenni iqallugaghlak aqsanganisimalghii. Akmagtani tuguluku iqallugameng imiimakanga eslemkaghaghluku. Imighineghmeng apegghiighyami taghnughhaq ateghlluku meghmun manaatngi imegluki akmagaataghluni taglaamalghii. Kaalluni iteghyami meteghlluk taghsaghluku neghumalghiik.

2 Unaami aghneghllutek unugluku qatelghiingiighhaq qavaghyam meteghllugem qatelghiingiighhaam manaatngi teglegluki aanluni managhyaamalghii. Manaamaluku manaatngi sama eltughpagusimalghiit.

Amumakangi. Amumaluki ukanguq taghnughhaq qiyalghii nagaquuma-
kanga. Meteghllugem manaatngi peglluki qimagumalghii. Ilangani
qatelghiingiighhaq managhyaghnaqsalghiimi manaatangi ima aviitut.
Meteghlluk aapsaqenni kalefsimaniluki pimakangi. Qatelghiingiighhaq
tapghamun piyaamalghii. Esghaasimalghii mengteghaneng. Kaalluni
mengteghamun, mayughluni iiyakun qineghsalghiimi qama quyngiq
uzivaqeftuq. Nughaghhaq qesighyaqenni uullghaghsimalghii. Aghnam
tuguluku nughaghhaq eslatmun egsimakanga. Qatelghiingiighhaam
ukigluni akmagluklu aglaasimakanga.

Unaami enraq meteghlluk tapghamun piyaamalghii. Mengteghameng
esghaalluni aglaghluni iyaanun mayughluni qineghsalghiimi quyngiq
uzivelghii esghaamakanga. Aangelghiighllak qesighyaqenni uullghaghsi-
malghii. Aghnam aanesimakanga. Meteghlluk ukigluni mengteghameng
akmagnaqsaqenni tapghiiteftuq. Quyngim qilegyingi nusugluki
akmagitengllaghnaqsaghtuq enraq amawha kepqaghtut. Aghtughluni
akmaneghmeng qineghlluni mengteghamun tungsiiimayalghii aghnamun
akmagitkaghaghghaghmeng. Yaghlegi aghnam yaqiiraagni akuqaghlukek
aanluni meteghlluk anaguleghtaamakanga pimaghmi, "Uumlleqa
quyngighhaanka tuququghaqegkangi." Meteghlluk avangunani aglaa-



malghii. Qatelghiingiighhaam pimakanga meteghlluk, "Kii saluten esnegtiqughtaazin?" Meteghllugem akisimakanga, "Aghnamun akmagit-kaghqaghniighnaqlunga quynqiqegkaqa taginnaluku yaghlegi aanqaghlluni anaguleghaagaanga." "Uum nangllekistengiighhaanka seghleghqaqii."

4Neqseng naangyan qatelghiingiighhaq piyaamalghii pennam tunganganun. Taagani mengteghaq kaalluku iteghyalghiimi yuuk esghaamakanga nuliilek. Nulighqullghiik amelengestaaghhaak. Yugem upughasimakanga, "Uuk enankinam aqelqaq! Nateghmun tawavek iitghi!" Yugem nuliini pimakanga, "Gaaghutigu aqelqaq qallalluku neghnaqelghii." Llaaghanwha qatelghiingiighhaam atkuni mataghlluku iitghumalghiik tukuqullghiik. Ugket ugusata aghnam itghulluki neghumalghiit. Neneghmeng taaqsameng pimalghii tukuq, "Aanaghnaqunga qakmavek. Sukallunga iteghnaaghtunga." Llaaghanwha aga aanumalghii. Maateqwaaqun sama pimalghii, "Qamay aqelqaq ukavek nuukaa!" Qatelghiingiighhaq nuugyalghiimi atkuga aasimakanga tukaan. Llangaanguq atkuga unaghsiighwaaghmeng nuuvegkaq. Qatelghiingiighhaam pimakanga, "Uuk piiglleqan! Sangan aasigu? Sagiqestepigtan! Esleqaghaghtan!" Taakut tukii qatelghiingiighhaam sikughwaaghwaagheftut. Llaaghanwha sikughwaam yuukumaghmi atkuga aqelqam mataghsimakanga. Sikughwaaghem nuliini pimakanga, "Aqelqaq aghulaqnaqegkan pirughtinnaken iwerngam kepsullghanun." Qavaghluteng unaami qatelghiingiighhaq aghulaqnaqsan sikughwaam nulighhan pirughtisimakanga aqelqaghteng neqmeng iwerngam kepsullghanun. Qatelghiihgiighhaq akmagaataghlluni aglaamalghii. Kaasan mengteghamun meteghllugem ungipaghsuumakanga, "Kii-i, naken pirughqughtazin?" "Aagken pennam tunganganeng."

5Unaami meteghlluk piyaamalghii taagavek. Mengteghaq kaalluku iteghyalghiimi yuuk esghaghaa nuliilek amelengestaaghhaak. Qesiqun kaataqeftuq sikughwaankunun. Sikughwaam tukaan upughasimakanga iitghesqumaan ilunganun. Asanut¹ atkuni unilluku nateghmi, nuliini gaaghesqumaan. Ugket ugusata neghumalghiit. Taaqluteng sikughwaaq aanumalghii. Maateqwaaqun meteghllugem atkuga aalluku sama pimalghii, "Qamay aqelqaq ukavek nuukaa!" Meteghlluk nuugumalghii. Esghaghluku sikughwaaq nenglaghqwaaamalghii, "Ha-ha-ha, llangaqa elpek kanaqaruk!"² Sikughwaam aqelqami atkuga mataghlluku nuliini pimakanga, "Taana aqelqaq aanestigu! Aglaghli! Pirughtitaghtegpenaan pinaken!" Llaaghanwha aghnam meteghlluk aanesimakanga. Aglaamalghii

1. Yeqay; tawatellghaaq; tawaten.

2. Ayuqliit akuzillghitneng pi, kanakaghtaq, kaanken pikaq.

avangunani pirughtangunani. Taagken kenlanga qatelghiim unisimakanga meteghlluk alla kiyaghtelgutesaghqaagpenaan.

«Qamagtuq.

The Raven And The Fox

1 The raven and the fox lived together. One time they were suffering a shortage of food. At night, the fox sat up and got dressed and went out. He took his fishing line and went jigging. He got to a hole in the ice and he dropped the line and bait. While he was jigging, there was a tug on the line. The fox pulled up his baited line. He was pulling something that was crying and the thing being pulled up was saying, "Enga engaa, cut open my stomach!" When the fox got it on the surface, he saw that it was a big child with a big stomach. The fox took out his knife and cut open the child's stomach, and there were a lot of codfish in there. He took his bag and filled it to overflowing with codfish. He put the child back in the water and packed the bag on his back and went home. He got home and woke up the raven and they ate.

2 They spent the next day at home, and at night when the fox went to sleep the raven took the fox's fishing line and went fishing. While the raven was jigging, the line gave a tug. He pulled up the bait. As he was pulling, he heard a child crying. The raven let go of the fishing line and ran away. Later the fox was about to go fishing, but his fishing line was missing. He asked the raven, and the raven said that the line sank and he lost it. The fox went on a walk on the coast. He saw a house on the way. He climbed on top of the house to get to the vent, and inside he saw reindeer running in a circle. He spat on a fawn and it fell down. A woman threw the fawn outside. The fox packed the fawn on his back and went home.

3 The next day the raven went for a walk on the beach. He saw a house and he got on top of it to get to the vent and peeked down and saw reindeer running in a circle. He spat on a large one and it fell to the ground. A woman threw it outside. The raven got down from the house and tried to pack it on his back, but he had no rope. He took out the intestines and tried making a rope out of them, but it kept snapping. When he couldn't pack the reindeer on his back, he peeked inside the house and asked the woman for a rope. Instead, the woman grabbed her skin scraper and hit the raven repeatedly saying, "So this is the one that kills my reindeer!" The raven went home with nothing. The fox asked the raven, "How did you get so many bruises?" The raven replied, "I asked a woman for a rope with which to carry the reindeer I caught, but she hit me." The fox said, "Boy, this one here really makes a mess of those who would provide for me!"

4When their food ran out, the fox went around the cliffs. Out there, he saw a house and he went inside and saw a man with his wife. They were really thin. The man greeted the fox nicely and said, "Oh, a guest! Come in to the *nateq*!" The man said to his wife, "Cook him something boiled; the guest is going to eat." So the fox took off his parka and they went inside together. When the food was ready, the woman took them into the *aagra* and they ate. When they were finished eating, the host said, "I am going outside, I'll be right back!" So he went out. In a while, he said, "You in there, guest, can you peek out here?" The fox peeked out and saw that the host had put on the fox's parka. It looked as though his parka had a stick inside it. The fox said to him, "Oh! You are going to tear it! Why did you put it on? You are trying to keep it on even though you can't. You overfill it!" It turned out that the fox's hosts were stickleback fish. The stickleback fish said to his wife, "When the guest is going to leave, give him all the food he can carry." They slept and the next day when the fox was about to leave, the stickleback fish's wife gave their guest all the food he could carry. The fox packed all the food home on his back. When he got home the raven asked him, "Wow, where did you get all the food?" The fox replied, "From out there, around the cliffs."

5The next day the raven went out there. He got to a house and entered and saw an extremely thin man and his wife. He had arrived at the stickleback fish's home. The stickleback greeted him hospitably, allowing him to go inside. As usual, he left his parka in the *nateq*, and the host told his wife to cook. When the food was ready, they ate. After eating, the stickleback fish went outside. In a while he put on the raven's parka and said, "You in there, guest, peek out!" The raven peeked out and saw the fish and burst into laughter. "Ha ha ha! You look like one who has emerged from down below!" The stickleback fish took off the raven's parka and said to his wife, "Let that guest out! Tell him to go home! Don't give him anything!" So the woman let the raven out. He went home without any food. Thereupon the fox left the raven, never to live with it again.

6The end.

Egeghaghmii¹

1 Yuuk Egeghaghmii nukaghalek. Nuliipiga avaqutiilnguq nukaghaa maalghugneng mekelghiiistaghhiinagneng avaqutalek. Nukaghaa taana Angetequghhmii.² Angyaghtughaqelghii yuuk nuliipini kelqelluku. Yuuk angyaneghmini aghvengaqelghii. Aghvengneghmini nukaghani miitisteka-qegkanga. Aghvengneghmini ataasit pilakat tuunaqegkangi neghyaghqaa-luki nukaghaghminun. Elkeke nuliipikullghiik neghaqelghiik quyngimeng.

2 Maaten ilangani angyaghyata aghnam ighneni nuyekliq pimakanga, "Angyaput taglaghyaghqat esghapagki. Uka aliiqata ungipinnakevnga." Aghnam siighnam aqeftaghaa imiimakanga meghmeng. Ilanga mangtag-meng avegtuulluku saama ugimi ilangan nuliipigan iighaaneng quyngimeng tugulluni avegtughluni ilamakangi mangtaget avegtughani. Enkaam uyuqliim taghnughhaghmi ilanga makanga imiimakanga peqameng tukrulghiimeng siimiitnguluku. Iiwen unugyaghtughaqaa ighneghan nuyekliim ungipaasimakanga uka taglaghniluki angyat. Iitghesqumakanga ighneni. Iteghyan neghesluku taagken atghiiisqumakanga esnamun.

3 Angyat tamlagyalghiimeng aghvengumalghiit. Angyalgita yuni llilamakanga nukaghani aqfasqelluku, "Aghvengumakunnguq, miitiyaghtughlinguq." Kevgaaq taglaghluni ungipaasimakanga uginganun aqfasniluku miitiyaghtiisqelluku. "Aa-a atghaghnaqunga." Utaqamakangat. Naagu? Atghanghituq. Itagnatun yugem aqfasimakanga, "Sukalluninguq atghaghli. Ghhuutiinguq." Kevgaaq taglaghluni ungipaasikaanga aghnaq. Aghnam pimakanga kevgaaq, "Enraq taghnughhaqa qiyaauquq, atghaghaqnayaghtunga." Kevgaaq atghaghluni angyalek ungipaasimakanga. Angyalgem nulipigan ugini pimakanga, "Whanga puughtisaghtughlakun miitiyaghtughnaqelghii." Aangghumakanga. Aghnaq taglaamalghii. Nukaghaam aksaqluni esghapagumakanga taglalghii.

1. Egeghaq. Una ama ayumightaq nuna Plover-em kangiighaanilnguq. Tespamkughmiit "Old Plover"-meng atiighaqsaghaat. Nani 1912-mi unitkaqaat. Kepelgum aatgha taagken entaqun pinguyaghtuq (Krupnigem pillgha).

2. Angetequq. Una nunaaghuyaghtuq Imtugenkuk Sighin'genkuk kiwalighneghitni. Maalgugegnenguq nenglusqughhalguyaghtuq, ama pellugvilguyaghtuq tiintivilguyaghtuq. Ataasit Imgugmiit camp-evigkaqsaghaannguq 1900-eni. Qallemsuggiitughnguq suqluneq, iqalliniighvik pinilghii. Mangteghalguuq whaa maaten unangniighvik, Sighinegmiit unangniighvikaqegkangat uksulqusi, kiilqusi (Krupnigem pillga).

Kaalluni nutaan qineghsan anaguumakanga naasqwakun tuqulluku. Tuqusamigu angyaatani akmagluki avaqutani tuguluku qimagumalghii Mayeghagnekun.³ Qaygeghsami uyghagem akulanganun iighumalghii. Siingenllu unukanga. Aghvengegkat utaqiiyaghluteng esnami utaqa-kaghteng aviisan yuuk taglaghyalghiimi nuliipini esghaamakanga tuquluni amigmi naqam nukaghaa aviituq. Yuuk atghaghluni yuni llilamakangi ivaghiyaghtiisqelluki. Ivaghyaqeseng mamlegmi esghanghitaat. Aviituq. Aviisan uteghqaasimalghiit.

«Aghnaq angyataghqelluni apeghiighyami ukigumalghii esnamun. Esnamun kaalluni meghnaal itkelluku tulughaamalghii. Tulughaatkelluku nagaquumakangi suqsughtalghiit. Enkaam kana nallangakun qenaaghtal-lasimalghiit. Pimalghiit, "Piiksuq! Saaqsin tawani?" Aghnam akisimakangi, "Angetequmun aglaghyugaqsaghtunga, iwernga naten aglaghlanga." "Tagi uugten! Angetequghhmiinguukut, aglaannaqamken." Aghnaq angyamun uugsimalghii. "Quneghllegghaaten!" Taagken itagnatun suqsughtameng aghnaq nagasimalghii. Maateqwaaqun pilataghaat, "Aa-am esghaghhaaten aga uugten!" Aghnaq uuglluni piyalghiimi Angetequunghilnguq allaq nuna. Maaten angyaqfini uteghmun esghaghyaqenni aga mesungesaget puuglegghaataqeftut.



3. Qemighhaq Kenlegham naligneghani.

„Taagken aghnaq kelutmun esghaghyalghiimi nenglughrukutaaq pika esghaamakanga tunuqliqluku nenglusqughhaq. Nenglughllagem qaayngani nekevghaaqeftuq yuuk kapesegaghluni. Kapesegakek ghhuughllaglutek nasani, alini, kenini tughqughluki. Aghnamun esnamelngughmun ayuqluku tallini, alin inglunga ilemaghaqsaqenni anuqlighllagumakanga eslallugpagtuumaghmi. Aghnaq taghnughhaghtuumaan tengsimakanga qagit tunutangitgun tuutesluku. Naqam anuqa alpagumalghii. Iiwen itagnatun uugtaquq. Yugem enraq inglunga alimi ilemaghaghsaqenni itagnatun anuqlighllaglaataghaa eslallugpagtuumaghmi. Aghnaq tengtaqegkanga qagit tungangitgun tuutesluku. Tawatestaghiinaq alpanghani anuqeghllak uugneghani yugem nasani enkaam kenini itemqughyaqenni aghnaq itagnatun tengtaqluku qenwat taghnughhaqullghiik aghnaankuk mataghquk pilugugiituk. Wetku yuuk ukigluni nenglumineng uka atghaamalghii pilugugmeng tugumiighluni. Aghnamun kaalluni pimakanga yugem, „Taawa pilugugmeng tagitamtek qayughllak pilugusi nukeggnapigtut. Whanga elpek aqfastaqamken nanglleggyagulluten. Pilugugtek. Apeghiiqufsi taglaghhaakut.” Llaaghanwha piluguneghmeng taaqsag'ta taglaamalghiit nenglunganun.

„Tawani kiyaghsimalghiit. Yuuk tungtuquyaghaqelghii, aghnam aftaqegkangi. Qenwat mekelghiighhaq angliiq aghnam ighnegha. Ellmineng igleghsaaghtuq. Mekelghiighhaq aaneghmini aghnelqusiq aviitaqelghii. Tespamani aghneghtaqelghii nenglusqughhaghmi. Ighivgaamaan tagineghmini igaghtupiglleghhiimeng pilugugluni. Kiyaghtaallghem tagtalangani aghnaq ighnimalghii mekelghiighhaghmeng. Taanallu anglimalghii qenwat. Taanallu uyuqliq ellmineng igleghsagusimalghii. Anengaqullghiik aaneghmegni aghneghtaqelghiik nenglungiighhaghmi. Tagineghmegni allaghhiinaghmeng piluguglutek igaghtupiglleghhiimeng. Tagineghmegni legan neghegpenatek ingaghquullutek qavaataqelghiik. Yugem piiqegkanga aghnaq, „Asanutelpek espamavek tunuqlighhamnnun aglaghpenang piiqi!”

„Maaten ilangani tungtuquyaghyan aghnaq pimalghii, „Sanganllaam pamavek pisnaanighaqanga. Enta esghaghyaghtuqaghlakun.” Aghnaq aglaamalghii. Kaalluni nenglusqughhaghmun iyaakun qineghsalghiimi ilutmun avaqutakek quulqitem qaayngakun aqumlutek ighuteng aghulasimiita naghaghutaqeftuk. Taawa aghnaghhaq quupneghhaq gaaghumaghmi ukinimaghmi pellugtuumaghmi enngaataall aveniqaqeftuq. Aghnam iiyameng esqamavek kayaghumayaqaanga. Aghnaghhaq quupneghhaq uullghaghhsimalghii. Avaqutakek ullghaghshan qiyaghwaasimalghiik. Aghnaq iiwen nekevaquq yuuk uka aliighaquq qefliqumaghmi, „Kii-i aghnaq pineghllugllapiwaa. Imamta⁴ ineghtaqsiiikun!” Nenglumun

4. Isiigima.

iteghluni saguyagni tugulukek aglaghluni tespamavek aghnaghhaq quupneghhaq kallagaghyaqenni saguyagmineng unguvaghsimakanga. Taagken kenlanga aghnaq aglaneghmeng taaqumalghii.

«Enraq nenglum tekerkaanitaqelghiik maalghuk kalngasngwaaghaghhaak ilanga aywaan tunganani ilanga uughqan. Taakuklu kalngasngaaghaghhaak yugem iinghutaqegkek saaftesqegpenakek. Kiyaghlluteng maaten tungtuquyaghyhan aghnaq sumeghtaghaghyaalghiimi, "Sanganllaam kalngaggaak ukuk iinghutaqakek? Enta ilanga esghaaghhlakun!" Ketfaghluku aghnam nusugraghyaqenni awergham amiiraa uglapiglleghhii nusugraghaa. Saaghwamikun mayughteghllagaa. Iiwen wata asinganun kaawaquq, uguqaamalghii. Asinga kalngagem kenghuftuq. Iiwen tallini sayuwaghtaqa yuuk qefliqumaghmi qakma kaataquq. "Uguminaghghalek aghnaqsa qaamna pineghllugllapiwaa!" Iitghutkelluku saguyagni tugulukek kallagaghyaqenni uteghluni umyugaghmineng awergha kanaghquusim-alghii kalngaggagghmun. Taanallu aghnam tallii kallagaghyaqenni saguyagmineng uguqellghiisiimakanga. Taagken kenlanga aghnaq nagalluni yugmeng lliightuq. Pineghlliqaanightuq.

«Kiyaghhsimalghiit pinitun. Ilangani yugem nuliini pimakanga, "Aghyuqigasin?" "Aghyuqeghngaaghmaqun naten pilanga!" Yugem pilataghaa, "Whaveg'qun tagiighten!" Yugem nenglum qukaanilnguq saglegghaq pakigumakanga. Aghnaq agigsalghiimi sama Egeghaq esghaamakanga enkaam mengteghaq nayuquvinghaani masisu allighat taawa mengtegham qaayngakun mateghqughluteng. Ighnegha aghnam nuyekliq aanumalghii mengteghameng. Atkuga negilleghllak saama iqaghlak. Aghnaq qiyayaghtuq. Sama pimalghiit, "Eslallugughtaa. Allighat iteghqughteki-i!" Yugem aghnaq tuuyngakun pakigumakanga, "Tawa-tenngam!" Enkaam saglegghaq nenganun llimakanga.

¹⁰Yugem aghnaq pimakanga, "Aanluten yughqutameng ghhiitaghluten ighneghpenun pamavek aglaatesqennaketen uyguquutesqelluki. Uyguquunneghmeng apegghiiqaki tagitesqennaketen." Llaaghanwha aghnaq tawaten pimalghii. Uyguquulluki tagisimakangit. Yugem pilaataghaa, "Maalghum quyingim sigutangi paasquutiki. Enkaam ataasiq allaghhiinam awergham melqwaneng ikulluten imegnaken ilanga tungtum amiineng. Alighpek inglunga quyingim unguvalghiim melqwaneng ikutaqluku imighnaken. Enkaam ama inglunga enraq mengteghameng savighhuutaluku imighnaken." Laaghanwha aghnaq tawaten pimalghii. Apegghiiighyan aghnaq yugem saglegghaq awitutkelluku pii, "Taana elpek tagitkan ighneghen kelqennaken. Una uyughaa whangamni unegllequq. Ukiglusi nateqliskufsi quneghluten alighpek inglunga efsugunnaken enkaam inglungallu. Enkaam mengteghamun iitquvek taakuk maalghuk sigutek

paasquutngalghiik ama quneghluten efsugunnakegken. Enkaam ighneghen nuyekliq taglaqan uqughutaghqaghhaq esghaghyaghtiisqennaken tekegham awatanganun uyughaqullghiignun anengaa sivuliiluku." Taagken yugem naakullghiik ukigsimakek.

¹¹Tuusimalghiit Egegham kelutangani. Tuusameng aghnam quneghluni aligni efsugullukek esghaghyalghiimi mengteghaq, ama saaghwitni quynqiq. Iteghluni qunaghmi paasquutngalghiit quyngim maalghum sigutangi efsugulluki esghaghyalghiimi awerghaghllak allaghiinaq amighllak minglliquumakanga. Egegghamii yuggaq aanluni unanguluku kelutmun esghaghyalghiimi pika esghaghii Quylliget. Amenam yuggaq taglaamalghii. Kaalluni iteghyalghiimi iflakaq nunalgutmi nulighha esghaamakanga. Iteghyan aghnam ungipaghsuumakanga ighneghmineng nuyeklighmeng enkaam ugineng. Yuggaam ungipaasimakanga. Neghluni aanaqsan quyngimeng tuunumakanga. Enkaam ighneni lipeghsaamakanga taglaqiisqelluku. Llaaghanwha ighnegha taglaamalghii. Naangan neghesluku allaneng pilugugluku nutaghaastaghhiinaghmeng uyughaqullghiik lilaamakek amavek tapgham awatanganun esnighqwiisqellukek asanut anengaq sivuliiluku.

¹²Nagaqughluni uginga aghnam nutaghaq nuliini enngaatal agliisqelluku angayuqiitnun aanesimakanga. Taagken yuuk taglaamalghii tespikavek utuqamun nuliighminun. Esnighqwak taglaghyalghiimek aghveghmeng mallungumalghiik. Nunalguteteng kelgughluki pilagumakangat aghveq. Taagken aghnam quyngimineng amilighaqluki awerghalighaqluki awalightughii nunalgutni. Taagken kiyaghsimalghiit iwerngam aghyullghitnun.

¹³Qamagtuq. Tefaay.

The One From Egeghaq¹

¹There lived a man with two wives in Egeghaq. His first wife had no children, but his second wife had two sons. His second wife was from Angetequq.² The man would go boating with his first wife. When he went boating, he would catch a whale. When he caught a whale, he would have

1. Well-documented village in Plover Bay, abandoned about 1912. Siberians call it Old Plover. Willis Walunga is named after the old man Kepelgu who lived there (I. Krupnik, p.c.).

2. A camp to the east of Imtuk and Sighinek. People say there are two small *nenglus* there and some traces of old summer tents. It was used as a camp by one family from Imtuk in the early 1900s on a regular basis; maybe this was their historic place. It is a quiet valley, good for fishing; a modern hunting cabin there is used by Sighinek hunters year around (I. Krupnik, p.c.).

his second wife do the ceremonial singing. When he caught a whale, he would give one slab of *mangtak* to his second wife to eat. He and his first wife would eat reindeer.

²One time, when they were out boating, the woman said to her older son, "Go watch out for our boat. When it appears, come and let me know." The woman filled a walrus stomach sack with water. She filled another one with pre-sliced *mangtak* and pre-sliced reindeer from her husband's first wife's hidden stash of reindeer. She also filled her younger son's diaper with hard moss for an extra layer. As it was about to get dark, her older son came and told his mother that the boat was coming. She had her son come in and eat. He went inside and ate, then his mother had him go down to the beach.

³When the boat arrived, they had caught a whale. The captain had one of his crew get his second wife saying, "Tell her that we caught a whale; have her come and start the ceremony." The messenger went up to the house and told the woman that her husband wanted her to come and sing. She said, "OK, I'm coming." They waited for her, but where was she? She didn't go down to the beach. Once again, the captain sent his men to get her, "Tell her to hurry up and come. They are getting cold." The messenger went to the house and told the woman. The woman said to the messenger, "But my child is crying, I would have gone earlier." The messenger went to the boat and told the captain. The captain's first wife said to her husband, "Let me go take care of the child, as she is coming to sing." He let her go. The woman went to the house. The second wife secretly watched her coming. When she got to the house and peeked through the door, the second wife struck her on the head, killing her. She took her child and the first wife's provisions and ran away to Mayeghak.³ When she got to the top, she hid among the rocks, since it was already dark. The boat crew waited for a while, and the man went to the house and found that his first wife was dead and his second wife was gone. The man ordered his men to go look for the missing one. When they went looking in the dark, they couldn't see anyone. She was gone. Since she was gone, they all went home.

⁴The woman ate from her provisions, and then she went to the beach. There while she was resting, she was falling asleep. While she was falling asleep, she heard gurgling sounds. There was a sound of moving gravel. A voice said, "You up there, what are you doing there?" The woman said, "I am trying to get to Angetequq, but how can I get there?" The voice said, "Come, get on. We are from Angetequq. We are going to take you." The

3. A hill around Kenlegahq.

woman got in the boat. "Close your eyes." Then the woman heard a gurgling sound for sure. In a while they said to her, "Okay, you can open your eyes now; get on the land." The woman got on the land and saw that it wasn't Angetequq, but another land. She looked back to the sea to see the boat that brought her, but she only saw killer whales surfacing.

She looked inland, and saw a big *nenglu*, and behind it was a small *nenglu*. A man wearing ceremonial clothes stood on top of the big *nenglu*. His ceremonial dress was blown up, with his hood, sleeves and waist tucked in. He pointed one of his arms toward the woman at the beach and loosened his sleeve and there came forth strong wind with heavy rain. The woman flew with her child to the vicinity of the waves. The wind diminished. Then she got up on land again. The man loosened his other sleeve, and there was a strong wind and heavy rain. The woman was blown away to the waves again. Then she got up and onto the land. The man did the same by loosening his hood and waist, and the woman was blown away. Finally the woman and her child took their clothes off. Right then, the man got down from the *nenglu* and went to the woman and her child to bring clothes. He got to the woman and said, "Here, I brought you clothes, because the clothes you are wearing are filthy. I had them get you because I have pity on you. Dress up, and afterward we'll go to the house." So after dressing up, they went up to the *nenglu*.

They stayed there. The man would go hunt caribou and the woman would butcher them. The woman's child grew. He started getting around on his own. When the boy went out, he would be gone for a long time. He would spend all day at the little *nenglu*. When he came home in the evening, he would be wearing decorative clothing. As time went by, the woman gave birth to a boy. That child also grew quickly. He too started getting around by himself. He and his older brother would spend all day at the little *nenglu*. When they returned home, they would be wearing many kinds of clothes that had a variety of decorations. They wouldn't eat, but they would just go to bed. The man always said to the woman, "Again, you must never go to that one back there."

One time, when the woman's husband went caribou hunting, the woman thought to herself, "Why in the world does he not allow me to go back there. Let me go see." The woman went over. She peeked through the vent and saw her children on the shelf shaking their legs as they played. There a half of a woman was keeping herself very busy by cooking, sewing and softening skins. The woman exhaled from the vent toward the half-woman inside. The half-woman fell to the ground. When the half-woman fell down, the two boys cried. Just as the woman who was peeking in stood up, her

husband was coming and was mad. He said, "Boy that woman is so disobedient! I thought I warned her!" He went to the big *nenglu* and took his drum and went up to the small *nenglu* and drummed to the half-woman, and brought her back to life. From then on, the woman stopped going there.

8On the edge of the house, there were two small sacks, one on the north side and the other on the south side. The man also warned the woman never to touch those two. After a long while, when the man was hunting caribou, the woman thought to herself, "Why in the world did he never want me to do anything with the two small sacks? Let me look at one of them." She took it, and took lots of furs out of it. She made a big pile beside her. As she got to the bottom of the sack, she burned herself. At the bottom was a fire. As she was jerking her arm out of the sack, her husband arrived outside and was angry. "Oh that woman in there is so disobedient!" He entered and took his drum and drummed. The furs went back into the sack as his mind ordered them to. He drummed on the woman's arm, and the burn went away. From then on, the woman obeyed the man. She didn't disobey anymore.

9They lived well. One day, the man asked his wife, "Are you homesick?" She said, "Even though I get homesick, what can I do?" He said again, "Come here." The man moved a rock that was in the center of the *nenglu*. When the woman peeked down, she saw Egeghaq, and she saw the house that she used to live in. She saw that on top of the house sleeping mats were put together. The woman's older son went out of the house. His parka was all torn and dirty. The woman cried. The people down there said, "It started raining! Bring in the sleeping mats!" The man yanked the woman by her shoulder. He also placed the rock back in its place.

10The man said to the woman, "Go out and pluck out some grass from the ground and have your son bring it back to the small *nenglu* and have him twine them. When he is finished twining them, have him bring them over." The woman did so. They twined them and brought them back. The man said again, "Put two reindeer ears opposite each other. Then roll one of them up in different kinds of furs, and the other in caribou fur. Fill one side of your sleeve with fur from a live reindeer. Fill the other side with shavings from the house." So the woman did that. When she was finished, the man moved the rock from the center of the *nenglu* and said, "Take with you the boy that you brought here. His younger brother will stay with me. When you get down to the ground, close your eyes and shake one of your arms and do the same with the other side. Then when you get inside the house, take the opposing reindeer ears and shake them with your eyes

shut. When your son comes up, tell him to go see an oily area on the other side of the point along with his younger brother, with the older one going first." Then the man let the boy and his mother go down.

¹¹They landed upland from Egeghaq. When they got on land, the woman closed her eyes and shook her sleeves and when she opened her eyes she saw a house and beside it a herd of reindeer. She went inside the house and shook the two opposing reindeer ears and saw all kinds of furs. She put them away. A person from Egeghaq got up in the morning and went outside and saw some Chukchi upland from them. The man went up to them. In the house he saw his fellow villager's wife who had been lost before. When he went inside, the woman asked him about her son and husband. The man told her about them. He ate there, and when he was going out, the woman gave him some reindeer. And she wanted her son to come. So her son came up. His mother fed him and put new clothes on him and had him go with his younger brother to the other side of the point to look around, having the older go first as ordered.

¹²Her husband heard about her, and he had his new wife go home to her parents. Then the man went to his old wife. When the two boys came back, they had found a beached whale. They gathered their fellow villagers and butchered the whale. The woman gave her neighbors some reindeer with skin and furs. They lived until they were old aged.

¹³The end.

Esnaghmii Enkaam Quylllek

1Kiyaghsimaaq Qigimi yuuk neqengyuqaq. Kiigunneghagu qayaghtu-neghmini unakaqegkanga masingka' uksumi naamatkaghqaq neqa. Ayumiinneghagu ukxaaghmi nutaan sikulinghagu Yagrakenutaghmii² Quylllek yuuk pirughsaghtughaqelghii Qigimun. Aglagnaqenghani Quylleni esnaghmiingan iwerngam usitutalangatun tuunaqegkanga neqmeng. Naqam ukxaaghmi tuqutiighvik kaanneghani Qigimi yuuk Quyllleggneghani angyani neqmeng usiluku Quyllgan esnaghmiini tuunaqegkanga inglut ataasit amilighluki qallukaghmeng. Naqam piiqegkanga, "Enan ayumiqun tuqutinnaghamken." Ayumiinneghagu tawatestaghiinaq.

2Maaten ilangani Qigimi yuuk ukxaaghmi Quylllegsan emta Quyllgan tawaten uglaghqakaan tuunluku angyaghhutameng pimakanga, "Sikulighaku pirughsaghtughllequnga elpenun. Tengutaghhaghmeng yataghqutagghnakevnga." Llaaghanwha esnaghmiingan aangghumakanga. Qigimun aglaghyami amsakaghtam amiiqaa siiqluku esnenga amiiqam tuughlluku siqlugam paaynganun petugteghuumakanga. Taagken ayveghem tenguganeng imiimakanga iwerngam esleqaghaghlluku. Enkaam meq kumlalluni lliighyan siqlugam tengutam paaynga meghmeng kuvughtaama-kanga. Llaaghanwha siqlugaq imaghtuumaan kumlaghqumakanga. Qigimi yuuk mengteghamesimaluku qakma kaasimalghii Quyllga pirughsaghtuq. Yugem aanvikumakanga aqelqani atkungunani naqam nasaperaghluni aghillugluni. Quyllgem aqelqaan esnaghmiini pimakanga, "Aqlaghaghalek mataghpek saquzin?" "Sangwaqun aallakun! Naken atkugkameng amiingigalnguunga. Elpek amiilitaqegkevnga qallukaghmeng." Taagken iteghlutek neneghmeng taqsameng Quyllgem esnaghmii aapsimakanga, "Nagutuq ukxaaq tengutightesqelluten piyaqemken?" "Legan teskana kiyaghtuq. Ulimasimamken. Enmis aqfalteggü." Llaaghangwha aanlutek siqlugaanun atghaamalghiik. Siqlugamun kaasamek esnaghmiim pimakanga Quylllek, "Esga taana saaqsigu nusuggu." Siqlugam paaynga ilangqullaq katam amiiqam putungi aliilluteng. Quyllgem akisimakanga,

1. Itagnaghilleq.

2. Yanrakenot. Una whaa maaten Quyllget nunakaat, nekaat. Qigim aygungani: 1800-eni Yupiget net kiyaghtaqsaghtut. Ataasimi entaqun Yupiget nunaksaghaat (Krupnigem pillgha).

“Uuk kaku sam-am!” Quyillek sivughaamalghii tengutameng nusugunneghmeng. Sivughaghyen Quyillek esnaghmiim atghilegmineng putungikun amiiqaq kaguluku sayugaghsaqenni siqlugaghtuumaan piiksigaghluku tengutaq amiiqaq nusugaghsimakanga. Quyillgem esnaghmii pimakanga, “Uuk kaku nalleghitaquten!” Taagken Quyillek tengugmeng usilighiluni aghulaqumalghii.

3Ayumiqun ukxaaghyagu awen Quyillegtelleghmeng kingutaghaghlutek atakullghiik Yagrakenutamun Quyllegsimalghiik. Kaasalghiimeng Quyllegtaghyagllak qerngughusimalghii. Quyllgita esnevaghvikluki pimakangi, “Kii nalleghitaqusi! Sangafsi mulughtaastek? Utaqaqiimsi.” Legan tawaten aghneghmi Quyillek tuqutiighumalghii. Sivulighpialuku esnaghmiini Qigimii tuqluumakanga. Pimakanga, “Elpek unguvalghiimeng aghnameng ataasimeng sigutanginnaqamken saama tallimaneng tuqutilleqamken ugmestaaghhaghmeng pilugugkameng amiilighluki.” Taagken yuuk atakullghiik kellutek aglaamalghiik Qigimun.

4Uksughlluteng upenghami quyngim ighnillghan kingunganeng suna taana kaata Quyllgat Qigimun. Kaalluni ungipaamalghii, “Quyngighaghsi pama maalghiimaaq. Whangkuta Quyllegni quyngiput malghugegneng ighninghata aallghi tuqutaqaput.” Yugem Qigimiim atangan nanevgaghhaam pimakanga, “Quyngit malghighngiita whangkunni esnaghmiini avangitut agleghitut qayughllagmi whangkuta qikmit saghligaput ighniiqelghiit uglapiglluku tuquqiigalkeput. Maaten quyngighhagput malghighngaana nepighulluku tuqutegpenaan aallgha ighnighngaana. Elpek quyngiqenghiitan esnaghmiit pikaat.” Llaaghanwha Quyillek aglaamalghii. Qigimiit Quylleggneghmeng taaqumalghiit. Yuuk Qigimii aghvengyagutuq ukileghyagmeng.

5Maaten ilangani ukxaaghmi Quyllgat pirughsaghtughluni pimakangi, “Quyngighsi pama nulaaquq sukalluni naqam pinipigtuq ukileghyaperuwaq.” Taagken qafsinat uksut atughluki tagilaataamalghii Quyllgat. Enkaam pimakangi, “Agma-ngam³ esnametegpenasi. Quungvaghhasi. Masingka pama quyngighsi uglaghimaaq.” Llaaghanwha Qigimiit qamilguumalghiit Yagrakenutam kelutanganun. Nekegsimalghiit awen Quylleghteng sivuliqluku ellngit esnaghmiikuvinghaat tunuqliiluteng. Quyngighteng mengteghamun tagisatgu esghaghyaqeseng imaninguq anglaminaghtuq ukileghyaperuwaq. Tawani kiyaghsimalghiit.

6Maaten ilangani Qigimiikuvinghaam nanevgaa nanevgaghhaam nuliini pimakanga, “Enta ighneghput pamavek quungvanun tukughqaghhaanun vaghisaghtuulteggu.” Llaaghanwha nutaghat piluguteng meteghlugmeng

1. haamangan?

qaspiqutighluki yataghqellutek aghulaqumalghiik. Tespagani quungvani iglehllutek mengteghat maalghugneghet esghaamakangit. Sivulighteggun mengteghatgun kaallutek iteghpenatek uughqiitni qavaamalghiik. Qesiqun kaatfikaqeftaat Quyillek ighnelek panilek. Taakuk avaqutakek tespamantaqeftuk aallghani mengtegham.

7Unaami mekelghiiq quyngimeng atghaghluni atami mengteghaanun aglaamalghii. Kaalluni uqeghhmi esghaamakek aqelqak maalghuk. Qavaghaqeftuk. Pilugukelghiik meteghllugem amighqwaaghaneng. Qapraneghmegni meteghllugem melqwa anuqataghaam tengqataqegkanga. Iteghluni mekelghiiq atami mengteghaanun ungipasimakanga atani tawaten ayuqelghiineng aqelqaneng. Atangan mekelghiiq pimakanga, "Iitghesqiki! Saqungwaat?" Aanluni mekelghiihem itegamineng taghsaamakek aqelqak. Iteghtugnguq. Iteghyata yugem aapsimakangi, "Kii-i natmun igleghtaastek?" "Arekull taawa taawangiinaghhaq whamighput tukughqaghhaanun ivaghitngwaagghput." "Uuk legan tawa panilegpigunga. Tukightughtilleqamsi." Yugem ighneni pimakanga, "Aglaatiki elpesinun. Neghyaghtuutiki." Aanluteng aglaamalghiit. Sivungitni mekelghiiq kaalluni nayani pimakanga, "Enngaataall atamta aanghutaaten seghlepestaaghnun. Sakighhaghqaghten kaaskata esghaghlleqaten. Aklumasipigut. Talwa meteghllugem amighqwaaghaneng pilugukuk."

8Aqelqak kaallutek iteghyag'ta aghnaghaam esghaghyaqenni imani ukuk pilugugllugllagtuk. Utuqa allighaq saaglluku taaggun aqumesqumakegket. Neghyaghqameng ketfaasaqmegtekek quyngim nefkuuraa taagkaghtaq tukruughqwaaghlakaaq iqlugllutek aghtughlutek neneghmeng taaqusi-malghiik.

9Qavaghluteng unaami yataghqesata aqelqat mekelghiihem atangan ighneghminun atghaatesqumakangit quyngilegtimeng. Enkaam yugem panini ighsaghwaaghngaana qiyaghngaana aangghunnaqninuni wanlegi maligutesqumakanga. Aghtughyamigu ellmineng qaghlughiluni panini qaakluku atghaamalghiit. Iiwen esnamun tunganganilngughnun Quyillegnun aliighaqut uka quyngilegti paayghi aliighaquq. Kaasalghiimi imaniguq quyngikek pinightuk ukileghyakegtestaghiinaak. Yuga imaninguq atkukegtuq nughaghmeng ukileghyakegtaameng saama mekelghiiq nukalpigaqsa seghleghuqaghta. Nanevgaghhaq pilugugllugalghii qaakluku aga uteghsimalghii. Quyillgem panini pimakanga, "Qayugham wasaq ighsaaquten. Langetaq aagna ugikaghqaqan." Panigan akisimakanga iqlighsimaghmi, "Imatuq!"

10Quyngimun kaalluteng aghuliighumalghiit. Quungvam Quyillgita quyngiq esghapagyaqeseng imani uglaghtuq naqam ukileghyaperu-waaghlak. Nanevgaghhaam ighneni pimakanga, "Mekelghiiq una elpegun

kaatesqennaqaqa. Iitqan allighallugkun aqumesnaaghan. Enkaam ketfaannaaghan upenghaghtam ayveghem tukighuggneq qasiqam nefkuuraaneng. Enkaam neneghmeng aghtuqagu pinaken, 'Wasaq elpek nanevgat neqlightughaqaten ggutangiitkat tukrugllagmeng. Whangkutallu esnam neqanganeng tukrugsiqayugukut. Ikiwan elpek gguutkegtaq wha aghtugtuten.' Wetku kinguvaqun pinitun neghesnaken. Una atanga panikullghiik whangamninnaaghtuk." Llaaghanwha nanevgaghhaam ighnegha tawaten pimalghii atami apeghtuusatun. Nanevgaghhaam quungvam Quyillga qevuulluku upughasimakanga piniqullghiik. Unaami aghulaqnaqsata aghnaghaq unegsimalghii enngaataall awen aghnaqluni. Taakut quungvam Quyillgi usimakangat esnam neqanganeng allaghiinaghmeng. Kiyaghsimalghiit iwerngam aghyughinalleghmun.

11Tefaay! Qamagtuq.

The Coastal Man And The Chukchi

1There lived a man from Qigi who was a successful hunter. Every summer he went kayaking and caught enough food to last through the winter. In the fall when it started to freeze up a Chukchi man from Yagrakenot¹ would come to Qigi to get food. The coastal man from Qigi would fill the Chukchi man's sled with food. Also the fall was when the Chukchi slaughtered reindeer, and the man from Qigi would go to the Chukchi and have his Chukchi partner put some reindeer hindquarters with skin on them in his kayak. The man from Qigi would say to the Chukchi man, "I will kill some for you next year." They did that every year.

2One fall, the coastal man went to the Chukchi again, and his Chukchi partner gave him the usual amount of reindeer and said to him, "When it starts to freeze up I will go get food from you. And could you please prepare me some liver." The coastal man agreed. When he returned to Qigi, he took a small walrus skin and cut out the edge and tied it to the door of the underground meat cellar. Then he filled it with walrus liver. When the water froze, the man poured water around the opening of the cellar. So the cellar inside and out was all frozen. While the man from Qigi was sitting inside, he heard his Chukchi partner arriving to get food. The man went out and greeted him without a parka but wearing only a hat and mittens. The Chukchi said to his coastal partner, "It's so cold, how come you came out without clothes?" The man from Qigi replied, "What could I wear? I don't get any skins to make myself a parka. You give me skins from reindeer hindquarters." Then they went in and after eating, the Chukchi asked the

1. A modern Chukchi village north of Arakamchechen Island (Qigi), where some Yupik families lived in the 1800s. It might have once been a Yupik village (I. Krupnik, p.c.).

coastal man, "So where is the liver I asked you to prepare last fall?" He replied, "It's down there. I prepared you some. Let's go get it." So they went out and went down to the cellar. They got there and the coastal man said to the Chukchi, "There it is, go ahead and take it out." The opening of the cellar was icy, but the slits on the skin were showing. The Chukchi said, "Oh, how do you do it?" The herder had a hard time taking the liver out. The coastal man put his middle finger through the slit and pulled out the sack along with part of the cellar. The Chukchi man said, "Oh, this man is too much!" Then the Chukchi man loaded his sled with liver and left.

3The next year in the fall, the man from Qigi and his son went to Yagrakenot to the Chukchi. When they arrived, there was a big gathering of reindeer herders. Their Chukchi partner said to them, "Oh, you took so long! Why did you take so long? We are waiting for you!" On that day, the herders slaughtered the reindeer. The first person they called on was their coastal partner. The Chukchi man said, "I'm going to give you a live female reindeer. I will also kill five thin ones for you with skins to be used to make clothing." Then the father and son went back to Qigi.

4The next spring, right after calving time, the Chukchi partner unexpectedly showed up in Qigi. He said, "Your reindeer has given birth to a set of twins. When our reindeer give birth to twins, we kill one of them." The man from Qigi said, "When our reindeer give birth to twins, it doesn't matter, we have no taboos. When our bitches give birth to many puppies, we never kill any of them. Now, even though our reindeer has given birth to twins, we won't kill one of them. It is not your reindeer, it's ours." So the Chukchi went back home. The people of Qigi stopped going to the Chukchi. The man from Qigi started getting spotted whales.

5One fall, the Chukchi partner came and got food and said to them, "Your reindeer up there are increasing and are quite spotted." After a few more years, the Chukchi partner came again. He said to them, "Enough of staying on the coast. Move to the tundra. Your reindeer herd has become big enough." So they moved upland from Yagrakenot. They settled on the inland side of where the Chukchi lived. They brought their reindeer herd home; the reindeer were good looking; they were all spotted. They lived there.

6One day the old man formerly of Qigi said to his wife, "Let's go up inland to look for a wife for our son." So they covered their new clothes with raven-skin parkas and left. Up inland, they saw two houses. They got to the first one and slept on the lee side. They had arrived at the home of a Chukchi man with a son and a daughter. The children were staying in the other house.

7The next day the Chukchi man's son returned from the reindeer herd to his father's house. He saw two guests on the lee side of it. They were

sleeping and wearing raven-skin parkas. When they moved just a bit, the wind blew away some raven feathers. The Chukchi man's son went inside his father's house and told his father that there were guests. His father said, "Tell them to come in. What have they come for?" The son went out and woke the two with his feet. The Qigi man and his wife went inside. The Chukchi man asked them, "Oh, where are you going?" They said, "We are looking for a wife for our son." The Chukchi man replied, "Oh, I certainly have a daughter. I will accept you and be your host." The man said to his son, "Take them to your house. Feed them." They went outside and to the son's house. Before them, the young man went inside and said to his sister, "Verily I tell you, our father has agreed to give you in marriage to filthy people. You will see your future in-laws when they come in. They are very poor. They even have old raven-skin parkas as clothes."

8When the guests came inside, the young woman saw that they had filthy clothing. They put out a really old sleeping pad and let them sit there. They served them hardened dried old reindeer meat. The old couple had a hard time eating and stopped eating.

9They slept, and the next day the young man's father had his son take them to the other herders by reindeer sleigh. The Chukchi man told his daughter to go, but she refused. When she wouldn't go, the man put the girl in the sled and took her down. As they were approaching the Chukchi near the coast, a reindeer herder came out to help them. They saw that the young herder had two really nice spotted reindeer. He had very good clothing made of spotted fawn skin. What could be wrong with him? The young herder took the old man who was wearing old bad clothes and went back. The Chukchi said to his daughter, "See, you tried to refuse. Perhaps that is to be your husband." His daughter replied grinning, "I don't think so!"

10They got to the reindeer and stopped. They saw that the reindeer herd of the coastal people was numerous and all good-looking. The old man from Qigi said to his son, "I'm going to let this young man stay with you. When he enters, you will let him sit on an old mat. Then you will serve him last spring's hardened dried baby walrus meat. When he has a hard time eating, say to him, 'You try to feed hard food to old people without teeth. We the coastal people also are able to make hard foods. Even you with your good teeth are having a hard time chewing it.' Wait until later before you let him eat good food. His father and sister will stay with me." So the young man did what his father told him to do. He treated the interior Chukchi well and lovingly. The next day when they were going to leave, the young woman stayed on happily. The interior Chukchi carried on their sled all kinds of coastal foods. They lived until they were old.

11The end.

Yuuk Enkaam Qateghyiighaghhaq

1 Yuugnguq iimna aghvengyupiglleghhii. Maaten ilangani nuliini pimakanga, "Enta tanpegghmeng akmagutangllaa!" Llaaghanwha tusaqinaghpenani nulighha akmagutangllaamalghii tanpegghmeng. Taaqsakek akmagutak tanpegghhek qateghyiighaghhaq akuqaghluku kanaghluku tesqamavek pimakanga, "Kevgaqnaqamken anguyamnun sughugisqelluten." Taagken tanpegghhek akmagutak miluullukek meghmun kesimakek. Anuqem akmagutak tengsimakek iwerngam natmun. Meghem iteghpenakek uvlugem qapragsaqegni ullghitaghsaqegni akmagutak qateghyiighaghhaq mingughhusimalghii akmagutam nukeggnaanun.

2 Tagtalmi tepumakanga esnakun. Qateghyiighaghhaam akmagutam allungaga vuveghqughyaqenni reghighsimakanga. Taagken aanyalghiimi tepumakanga tapghaghlakun. Qateghyiighaghhaq taglaghluni tapgham qaaynganun vegaaghqun aviightusimaluku sunanguq taana yuuk. Yugem kaalluku qateghyiighaghhaq nenglaqumakanga. Pimakanaga, "Kii, qateghyiighaghhaq nani nukeggnaaghqeghllagsin?" "Sughuguunga elpenun." Yugem nenglaqluku unisimakanga. Mengteghaminun kaalluni nuliini ungipaasimakanga, "Qateghyiighaghhaq tapgham qaayngani vegaaghqun aviightutaqeftuq. Legan nukeggnaghlaguuq. Aapsaqegka whangamnunnguq sughuguftuq." Nenglaqlaataamakangat nulighqullghiik.

3 Unugyagu qavaasata qateghyiighaghhaq taglaghluni ungavigitnun iitghumalghii. Iteghluni naniita mesiighanun mingughhusimalghii. Melquni mesiighqeghllagyamigu ungavigneng nateghmun ateghluni sugerngengitgun kavirrakegtatgun aviightuusimalghii. Iwerngaqun sugerngit mesiighqughtaaluki ugatanganun aglaghluni qavaamalghii. Unaami yuuk nateghmun ateghluni qefliqumalghii, "Kii-i, qamay ungavimta sugerngangi seghleghuut whaa legan mesighllaguut. Uguminagnaghhalek enankinam saam yeghrat nukeggnaaghqeghllagumaa." Uganguq uwatanganeng aleghquumalghii, "Piyaghamkenta sughuguunga!" "Uguminagnaghhalek qateghyiighaghhaq una!" yuuk pimalghii. Enkaam qateghyiighaghhaq malighqaghataghluku tuguyamigu piigughluku eslatmun egsimakanga, whaten pimaghmi, "Enngaataall aglaa sughug-gaaten!"

4 Unugyagu qavaasata qateghyiighaghhaq iighwiighluni ungu-vaghyalghiimi yughqutameng ghhitaghluki uyguquutaamalghii. Masingka

takuyaqminiki yugem mengteghaanun mayughluni qaakgit tapghanglla-qamineng yughqutameng kenlengikun qamqaghshimakangi. Iquga tapghangllaqami qamutighluku aasimakanga. Enkaam qateghyiighaghhaam unulqusiq mengteghaq quulmun yaqiisimakanga. Iiwen unugem qukaaneng aghvighaquq kenlengakun mengteghaq mengqughtaghluku llighaqaa. Qateghyiighaghhaam sagiqusimakanga. Qenwatlu kenlengakun mengteghaq ghhataghaghshimakanga. Ghhataghaghsamigu qateghyiighaghhaam mengteghaq atghaasimakanga meghem qulanganun. Taagken qateghyiighaghhaam mengteghaq meghqun llikestaamakanga. Qamanguq yugem pimakanga nuliini, "Uu-ugg naken enraq meghem iteghtinkut? Enta qiinqaa!" Llaaghanwha aghnaq atqaghlluni qineghsalghiimi uzimun meghllak esghaghaa. Ugini pimakanga, "Meghmun llighumakut. Uzimun meghllaguq." Iiwen aghnaq nepiighaquq qakmanguq kaakeggngeng pimalghii, "Piiqsaghamken, sughuguunga!" Yugem qateghyiighaghhaq naten piligu aanvigilnguq. Qateghyiighaghhaam lliyaqenni mengteghaq aga kalevumalghii. Meghmun kaasaghtughyami qateghyiighaghhaq makuggnaqsaghtuq. Aghtuumalghii. Ellngallu mengteghamun maligulluni kalevumalghii.

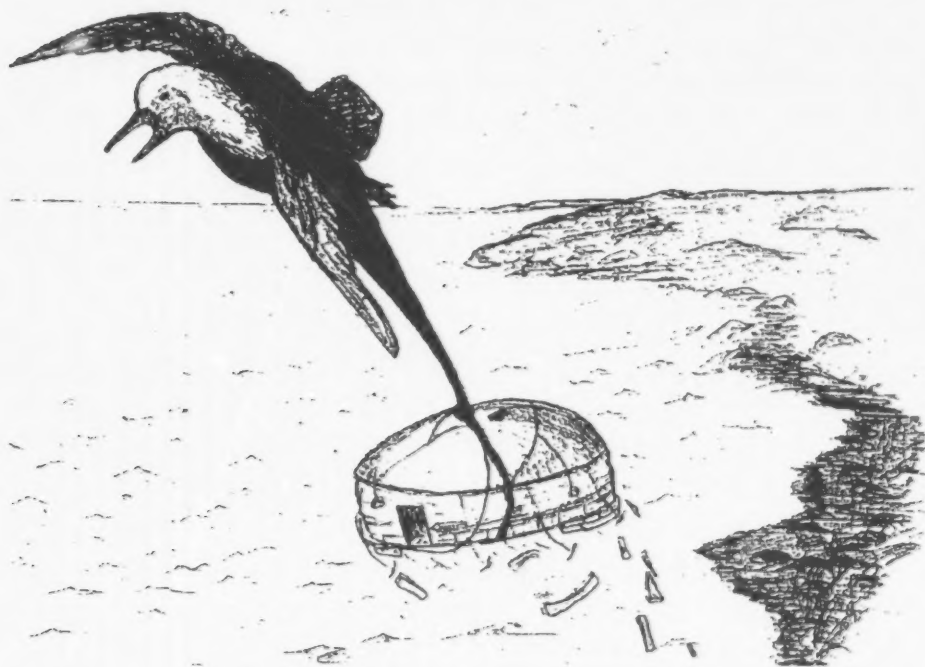
5Qamagtuq.

The Man And The Little Bird

1Long ago there was a man who was a good whale hunter. One time he said to his wife, "Hey, make me a bag out of walrus skin!" So immediately his wife made a bag of walrus skin. When she finished, he grabbed a little bird and placed it inside the bag and said to it, "I'm going to send you to my enemy to mount an attack." He threw the walrus-skin bag into the ocean and let it go out to sea. The wind blew the bag away. Without water getting in, the bag rolled in the waves, making the little bird filthy from the filth of the bag.

2Suddenly, the bag reached land. The little bird gnawed on the bag and made an opening. Then the bird went out and saw that it had beached on a big spit. The bird went up to the top of the spit and, while it was wiping itself on the grass, a man showed up. The man laughed at the bird and said, "Oh little bird, where did you get so dirty?" The bird replied, "I am attacking you." The man laughed at it and left. He got to his house and told his wife, "There was a little bird cleaning itself on the grass. It was so dirty. When I asked it, it said it was attacking me." He and his wife laughed about it again.

3After dark, when the man and his wife fell asleep, the little bird went up to the house and went inside their sleeping area. The bird went to the *naniq* and got itself dirty in the oil. When it got its feather all oily, it went to the curtain and wiped itself there. It got the curtain all oily and went toward the exit and slept there. The next day the man went out to the *nateq*



and got mad and said, "Woaw! You in there, the curtains at the entrance to our sleeping area are terrible! They are so oily! Curses! Someone has gotten it so filthy!" There was a voice coming from the direction of the exit saying, "I told you, I am attacking you!" "Oh how bad this little bird is!" said the man. He chased the bird, took it, tore it up and threw it outside saying, "Go home! Go attack there!"

4At night, when the man and his wife went to sleep, the bird got itself together and came back to life and plucked out grasses and twined them into a rope. The bird went to the man's house with determination and went on top and tied its rope to the top. It made a loop on the other end of the rope and put it on. Then the bird raised the house upward all night by flapping its wings. As the middle of the night passed, the house started creaking. The little bird did its utmost. Finally the house came loose at the end. When it came off, the little bird took the house above the ocean. Then the bird started lowering the house to the water. From inside, the man said to his wife, "Oh gross! Where is water coming in from? Go check!" So the woman peeked out and saw water all around them. She said to her husband, "We have gotten to the water. There is water all around us." When she stopped talking, they heard a voice from outside saying, "I told you! I am attacking!" There was no way the man could do anything to the bird since there was no way of getting out. The bird placed the house in the water and it sank. But when the bird was almost in the water it tried to get free of the loop. It couldn't. The bird sank with the house.

5The end.

Aghnaghaghhaq Angayuqiilnguq

1Aghnaghaghaghnguq iimna kiyaghsimaaq angayuqiilnguq. Taawangiinaq apalek enkaam nengyullgaq. Maaten ilangani nunalgutangita aghnaghaat kelgumakangat aghnaghaghhaq aghulaghqughnaqniliteng. Llaaghanwha aghnaghaghhaq aapusimalghii nengyughhaghminun. Aangghumakanga ellngallu maligutesqelluku aghulaghqunun. Taagken aghulaghquumalghiit aghnaghaghyaaget. Tespagani unataamaluki allaghhiinaghmeng piitkameng tagitugughusimakangi. Atghamun aghnaghaghhaq piyaqeseng aviituq. Taagken aghnaghaat alingluteng angayuqameggngeng aghnaghaghhaq tuqlughaghaataghyaqeseng akinneghiiti aghnaghaghhaam. Ima aviituq. Aghtughluku tuqlughaghaa-taneghmeng miiwen sivumeggni atghaamanayukan aghnaghaat mengteghamun atghaamalghiit. Kaalluteng aghnaghaat mengteghaanun aghnaghaghhaam aviituq.

2Aghnaghaghhaam ilangi aviilngaghyamiki qiyaaghwaamalghii ivaamayaqangi aviisimalghiit. Yaghleginguq suna taakuk payek. Aghnaghaghhaq payem saaghwani qiyakestaghngaaghmi qavaamalghii. Qavaamaluku iwernga taghsaamakanga.

3Taghtughyalghiimi aghnaghaghnguq suna taana nunalgutkenghilkaanga. Aghnam aghnaghaghhaq aapsimakanga, "Saaqsin tawani?" Aghnaghaam akisimakanga, "Aghulaghquuyaghlunga tagitughugsagu ilanka iflaamaanka. Entaqun unillunga atghaamaat. Iflangwiiqlunga ilanka aghtughluki ivaneghmeng whani qavaamalghiinga." Aghnam pilaataghaa, "Tagi maligtinga. Qamavek iitgheltung." Llaaghanwha iitghumalghiik. Iteghyalghiimek imaninguq aghnam nenglunga qetngightuq naqam nenglungan ugatanga allaghhiinaghmeng neqetuuq. Aghnam aghnaghaghhaq neghesimakanga mangtagmeng enkaam quyngimeng. Aghnam pimakanga aghnaghaghhaq, "Wiin whani kiyaghten. Unaaqutaqegkagu aanaqegkuma whani utaqaaqinga. Igataghaqegkuvek neghyukegkaghpeneng neghaqi utaqagpenanga." Qavaghlutek unaami taghtuneghmegni aghnaq aanaqelghii. Aghnelqusi qaviitaqelghii. Wetku unugyaghtuumaan tagineghmini itghutaqelghii tungtumeng ilangani pilakameng mangtagmeng.

4Aghnaghaghhaq apangan enkaam nunalgutangita ivaghyaghluku aghtughyamegtegggu aviisan qenwat wisqaawisimakangat. Maaten ilangani

aghnam aghnaghaghhaq pimakanga, "Elpek negpenun aghyuqaghsigasiin?" "Aghyuqeghngaaghmaqun naten aglaghlanga. Naantat apanka nallukeg-kenka." Aghnam pimakanga, "Whaa qavaghyaghtugtungu. Qavaquma angatumeng taghtughnaanghitunga. Qemall elpek aghyuqellequten pellaghyugllequten. Apagpek sama suumqenneghmeng elpek qavaq palaghhaq atuqaqaat. Repall iinyngiqaghtiighumaat. Ighivganghagu qagughmigullutek qavaghnaqutkaquk." "Wetkuqun elpek maliggnakevnga." Aghnam aangghumakanga. "Whaa apeghtughnaqamken vuvallami egmighaataaskuyeng kayaalqennayukangaten." Aghnam saguyak tugulukek ilagaamalghii alignaghtaghumalghii. Aghnaghaghhaam esghapagumakanga. Apeghiighyami aghnam aghnaghaghhaq aapsimakanga, "Qayugham liisin?" "Aa-a liitunga." "Legan atghaghluten vuvallakufsi tawaten pilghaaten. Ahaam pilugugi. Atghannaqamken."

!Llaaghanwha aghnaghaghhaq pilugugumalghii. Taagken aanyalghiimek nutaan ukshaaghaqeftaa. Atghaamalghiik. Atghaamalutek unugumakanga. Kaasaghtughyameng aghnaghaghhaam mengteghaanun aghnam pimakanga, "Uteghhnaqunga whanga. Ellnginaghpek kaallghaten." Aghnaq aga uteghsan aghnaghaghhaam uteghmun qiivyaqenni kaynga aga maaten tumangitgun pangalgaqeftuq. Aghnaghaghhaq kaalluni amigem reghillghakun qineghsalghiimi qama apakek qagughmigullutek qavaataqeftuk. Aghnaghaghhaam tenglugtuumaan amik qamayaghmighyaqenni taghtughsimakek. Qama pimalghiik, "Kaay llangaqa eltughaghamta menga!" "Aaqun whangangunga taginga. Enmis sukalluku qalpeghutengnga!"



"Kaay eltughaghput tagiiq!" Qalpeghusimakangat. Iteghyalghiiimi apangita iinyngit qavaghlaaghigallghem iqeghtiighluteng. Eltughaghteng neghesluku qavaamalghiiit.

«Unaami aapqughaghyaghaat apagkenkallu enkaam aghnaghaghaatlu tagiluteng aghulaghqulgutangita, naken pitanga. Aghnaghaghhaq aksaqngwaaghmalghii. Taagken aghnaghaghaam apanga vuvallamalghii. Sughukaq tagilaghaalluni neghunneghmeng taaqsameng ungipaghaasimalghiiit. Taagken aghnaghaghhaam apanga vuvallamalghii. Taagken alla neghulluteng enraq egmiightataasimalghiiit alignaghtaaghusimalghiiit. Ilangita sungat kagimlluki saguyameggnun qaakluki saguyateng kallagneghmegteki sungat iighwighaqut. Enraq ilangita tugutangi ayveghem mengqutun ulqaghtaaghaqegkangit. Aghnaghaghhaam nengyughhani pimakanga, "Whangallutuq egmightaataqalghiinga." Nutemnguq apanga pimalghii, "Sameng piiqa? Sanaqaqa?" Aghnaghaghhaam nengyughhaa pimalghii, "Ellngallutughnguq egmightaataqalghii." "Leganmi saaqa!" Nutemnguq ilangi sughukam aghnalqwaaghit pimalghiiit yakuqluteng, "Aghnaghaghaaaggag agghiyugnepiwaa! Kimaawistiinaquq ilangitneng alignaghtaaghaaqelghiineng."

7Aghnaghaghhaq ketfaghluni saguyak tugulukek ilagaamalghii. Ilagaamaluku ukanguq suksugllak aliighumalghii. Iiwen piiqut amigkun uga qagit kasugusimalghiiit ilutmun nategmun. Aghnaghaghhaam saguyagni kallagaghyaqenni qagit ighhusalghiiimeng nategmni siipsimalghii tepaq allaghhiinaq. Aghnaghaghhaq nekevluni signeghegneng tugulluni tamaken tepameng imighlukek signeghegneng sughukaq tunquumakanga. Qamagsamigu tunquneghmeng enraq siklameng tungsimalghii. Tuunyatni uwatanganun aglaghluni mingla siklaghyaqenni allaghhiinaq tangiqaq peksigaghsimakanga. Itagnatun signeghek tugulukek imighaqlukek tamaken tangiqameng sughukaq uyegsimakanga. Qamagsamigu mumeq tuguluku aghnaghaghhaam mingla kenuqaghyaqenni meq meghrakegtepiglleghhii maaqumalghii minglenganeng. Meghutmeng tugulluni meqsilaamakanga tamaghhaan sughukaq. Taagken kenlanga aghnaghaghhaq ugpeqsalitaat. Vuvallaneghmeggni aqfaqegkangat nunalgutangita.

8Qamagtuq.

The Girl Who Had No Parents

1Long ago there lived a girl who had no parents. However she did have a grandfather and a grandmother. One day the other girls from the village came to her saying they were going to pick greens. So the girl asked her grandmother for permission to go. Her grandmother agreed. Several girls went picking greens. Up there while they were picking all kinds of plants,

it got foggy. While on their way home, they noticed the girl who had no parents was gone. The other girls became afraid of their parents and so they called the girl's name, but she didn't answer. Sadly, she was gone. When they had no success in calling her, they thought she might have gone ahead them, so they went toward home. They got to the girl's house, but she wasn't there.

2Meanwhile, when the girl saw that she was alone, she cried and looked for the other girls, but they were gone. Instead, there was an opening in front of her. While the girl was crying by the opening, she fell asleep. Suddenly, something woke her up.

3She saw a woman who was not from her village. The woman asked the girl, "What are you doing there?" The girl replied, "I was picking greens, but when it became foggy I lost my partners. Maybe they left me to go home. I got lost and I couldn't find my partners so I fell asleep here." The woman said to her, "Come follow me, let's get inside here." So they went inside. The woman's *nenglu* was brightly lit, and near the exit was a variety of food. The woman fed the girl *mangtak* and reindeer. The woman said to the girl, "Stay here for a while. Every morning, when I go out, you wait for me here. Whenever you get hungry, go ahead and eat without waiting for me." They went to sleep, and when they woke up the woman would go out. She would be gone all day. Only when it was almost dark would she return, bringing caribou and sometimes slabs of *mangtak*.

4The girl's grandfather and his fellow men of the village went looking for her, but they gave up. One time, the woman said to the girl, "Do you ever get homesick?" The girl answered, "Even though I get homesick, how can I go home? Where are my grandparents? I don't know." The woman said, "Right now I'm almost going to sleep. If I sleep long, I won't wake up. You might get homesick, you will get lonely. Your grandparents down there are getting very little sleep on account of thinking of you. So much so that their eyes are so tired. At night they lean on each other's forehead trying to sleep." The girl said, "Not until you follow me." The woman agreed. She said, "I am now going to teach you something to be performed during a ceremony in case they vanquish you in singing." The woman took the drum and sang and performed a shamanistic rite. The girl watched her. When she was finished, the woman asked the girl, "So, did you learn?" "Yes, I have learned." The woman said, "Just do that when you get home and they have a ceremony. Now, dress. I'm going to take you home."

5So the little girl dressed. When they went outside, it had just become fall. They went out toward the ocean. As they were heading down, it became dark. When they were nearing the girl's house, the woman said to her, "I

am going back. Get home on your own." When the woman went back, the girl looked back at her and saw a bear running on their trail. The girl got home and peeked through an opening and saw that her grandparents were sleeping, leaning their foreheads against each other. The girl called to them from the door and woke them up. From inside they said, "Oh! It sounds like our granddaughter's voice!" The girl said, "Yes, indeed it is I; I have come. Now hurry up and open the door for me!" "Oh! Our granddaughter has arrived!" They opened the door for her. When she went inside, her grandparents' eyes were so tired from lack of sleep. They fed their granddaughter and went to bed and slept.

6The next day her grandparents and the girls she went picking greens with asked her where she had come from. The girl kept it a secret. Then the girl's grandfather held a ceremony. The guests came and ate and told stories. The girl's grandfather performed his ceremony. They ate again and sang, doing shamanistic rites. Some of them crushed glass beads and placed them on their drums, and when they beat on them the beads became whole. Others would turn walrus tusks inside out with a cracking noise. The little girl said to her grandmother, "I wish that I could also sing." Suspiciously her grandfather asked, "What did she say? What is she going to do?" The girl's grandmother said, "She wished that she too could sing." Her grandfather said, "Go ahead, let her do it." Hesitantly and quietly the old woman said, "Oh the girl is such a brat. She is just going to waste the time of other people who are going to perform shamanistic rites."

7The girl came up front and took the drum and sang. While she was singing, there came a hissing sound. Waves struck inside through the door to the *nateq*. When the girl drummed to the waves, they went away leaving all kinds of seafood in the *nateq*. The girl got up and took a bowl and filled it with the seafoods and distributed them to the guests. When she finished passing them out, she asked for a pick. She went toward the exit and dug into the wall with the pick and took out all kinds of plants. Then she again took a bowl and filled it with plants and distributed them among the guests. When the bowl was empty, the girl took her drumstick and struck it on the wall, and out came clear water. She took the pitcher and filled it with water and give it to all the guests to drink. From then on they started believing the girl. When they held a ceremony, they would fetch the girl.

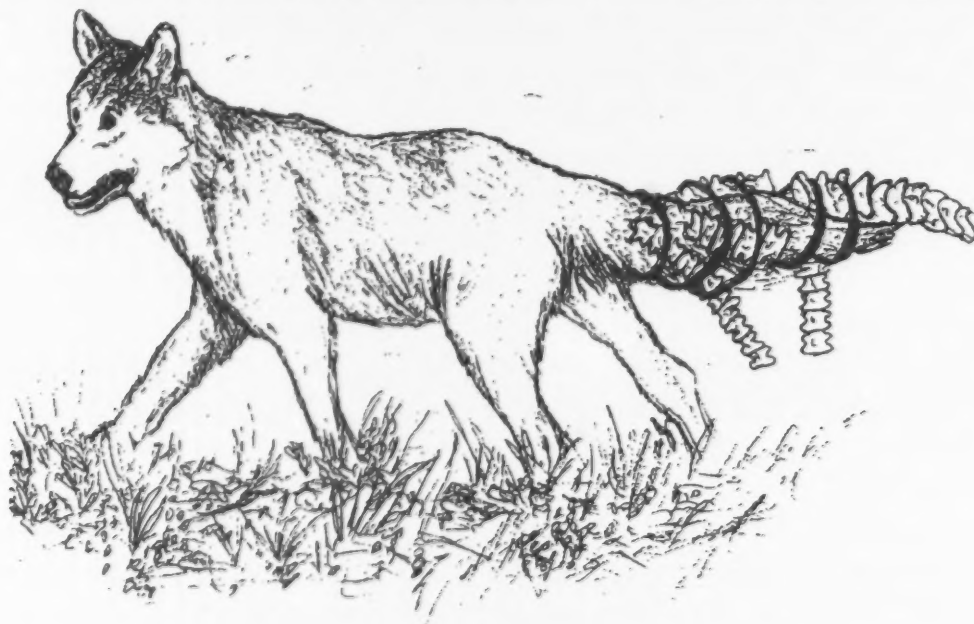
8The end.

Qatelghiinkuk Amaankuk

¹Qatelghii tapgham qukaani mallungluni ayveghmeng neghumaluku sunanguq taana amaa. Kaalluni amaam qatelghii pimakanga, "Whangallu neqaghlanga. Igatapigtunga." "Legan neghi. Uglaghlagtuq. Whangan-ningaghma naangnaanghitaqa." Llaaghanwha amaallu neghumalghii. Iwerngaqun kepsughlutek neghlutek tapgham kelutanganilngughmun uusneghwaaghamun mayuomalghiiik. Qaygeghsamek qatelghiiim amaa pimakanga, "Whani yeqay meghnaalitung. Wiin qavaaltung." Llaaghanwha amaa aanghumalghii.

²Tawani uusneghwaaghem qaayngani ingaghquusimalghiiik. Qatelghii qavaghenani teghhumaamalghii. Amaa qavaghyan whaa tungunghaqasan qatelghii nekevluni tamaani qemgughtimalghii ayveghem kuyapegaaneng. Qafsinat ayveghem kuyapegii nuuvulluki amaam paapgakun qilleghsimakangi.

³Enkaam amaa taghsaamakaanga. Qatelghiiim pimakanga, "Anguyaget sughuget whaa kaasaghtuungestaamiikung. Uusneghwaaghamun mayiigaqut. Whanga qimagnaqunga. Elpek saaqsin?" Amaa qaviinamaatkun nekefqaghluni pangalegyalghiiimi kelutmun uka tunganganeng kavleggalek. Naqam paapga aqniimaghmi. Amaa sumeghtaghaamalghii,



"Seghleghhalek kaannaqaatnga anguyaget. Tuqunnaqaatnga. Awitwuwaqlu papemkun kiitegtaatnga. Sangami paapka aqnighaqa?" Amaa iwerngaqun qevuulluni qimakaq tuqunnayukangatni. Qimaguqestaghngaaghmi kinguminilnguq kavlek almesiqngiinaghyagu saama pekapiqsami amaa sumeghtaghaamalghii, "Qaywaam tuqulanga." Aghuliighutkelluku uteghmun qiivyalghiimi sughumeng esghaanneghituq. Katam taawa paapgakun qilleghluteng qafsinat ayveghem kuyapegii. Amaa pimalghii, "Uguminaghnaghhalek qatelghiipenaq pekaghtepigtaanga. Kergam taawa esghaqaghtekumken unguvallequten."

4Qatelghiim kiiwek kaallukek akimun ayuqelghiik maligsimakek iwerngam esnamun. Tawani esnami tepameng neghemsugluni taglaamalghii esnam kelutanganun. Pengughaghghagmun kaalluni tawani qavaghnaqsami iyegni nusugraghlukek saaghwimikun lilukek qavaamalghii. Taagken amaam ugumiyagulluku qatelghii tamaghhaani ivaghtaayaqenni. Qenwatlu naalkeqaghsimakanga. Qatelghii qavaghaqeftuq enngaataall umuluku naqam saaghwani iyek. Amaam taghsaghpenaan iiskek qatelghiim tutmaghtaalukek qageghqughlukek unisimakanga. Kingunganeng amaam qatelghiim iwerngaqun qavagni nusuglukek taghtughyami iyegni tugunaqsaqegni aviituk. Katam naalkumakek qageghqughlleraaghinaak. Qatelghii ayaaluni paneghluni tuqumalghii.

5Qamagtuq.

The White Fox And The Wolf

1While the white fox was eating from a beached walrus he had found, a wolf came along. It said to the fox, "Can I eat too? I am really hungry." The white fox said, "Go ahead and eat. There is a lot. I won't finish it on my own." So the wolf ate. They ate until they were full and they went up to a hill behind the spit. When they got to the top, the fox said to the wolf, "Let's definitely rest here. Let's sleep." The wolf agreed.

2There on top of the hill, they lay down to sleep. But the fox stayed awake. When the wolf was deep in sleep, the fox stood up and gathered walrus vertebrae. He got a few of them together and tied them to the wolf's tail.

3Then he woke the wolf. The fox said, "Enemy raiders are now about to get to us! They are climbing the hill! I am going to run away. What are you going to do?" The wolf got up immediately and started running, and from behind him there was a lot of noise. His tail was also hurting. The wolf thought, "Oh my, the enemy is going to get to me! They are going to

kill me! Perhaps they have cut my tail; why is it hurting?" The wolf ran away, putting all his effort into it so they wouldn't kill him. As he was running away, the noise behind him wasn't changing and he ran out of breath and he thought, "Go ahead and let me die!" He stopped and looked back and saw no raiders. There were just a few walrus vertebrae tied to his tail. The wolf said, "Oh curses! That darn fox made me run out of breath! You certainly won't be alive when I see you!"

4The fox got to a river and followed it to its mouth at the ocean. There at the beach, he ate seafood and went upland from the beach. He got to a hill. When he was ready to go to sleep, he took his eyes out and placed them beside him and slept. The wolf was angry at the fox, and he looked for him all over. Finally, he found him. The fox was sleeping deeply, but beside him were his eyes. The wolf didn't wake the fox, but instead he popped the fox's eyes by stepping on them, and then he left him. After the wolf left, the fox shook off his sleep, woke up and was about to take his eyes, but they were gone. He found only popped ones. The fox was blind and died by starving.

5The end.

Aghnaghaq Uyughalek

1Aghnaghaq kiyaghsimalghii uyughalek. Mekelghiiq aanigalnguq quunpeng itghumaghllak. Nayaga quyngighqwaaghaqelghii. Atghaneghmini gaaghluni uyughaqullghii neghaqelghii. Aghnaghaq quyngimun aghulaqneghmini quyngighqwaaghutkelluku ulapaqelghii. Atghaneghmini gaaghniighaqelghii saama pilugugmeng ukiniiqelghii. Uyughani qelghaqsaaqanga waran uughqaghmun aanaghtaqluku pisqelluku. Iwerngallu mekelghiiq aanigalgnuq.

2Maaten ilangani aghaghaam uyughani pimakanga, "Whaa uninnaqamken. Miitalgii' seghleghulghiiiten. Taawa whaa sinumiggaan iflanaqnguq. Saama elpek langetaq mengteghiiighunnaquten. Aatag'qun tukughqaghhanun ivaghiyaghnaqunga."

3Qavaghluteng unaami aghnaghaq aghulaqumalghii. Igleghsi-malghii qafsinat aghneghet. Ununghagu aghuliighluni ayaviini napaghluku angyataghqelluni qavaghaqelghii. Unaami taghtughluni ayaviini esghaneghminigu iquighsimaqelghii. Tawaten iquighlleghamun aghnaghaq aghulaqaelghii. Maaten ilangani iiwen siqineq tevighyaghtughaquq qemimeng agigsalghii kana neghllak esghaamakanga. Nem akulangani aangqateghlлагаqeftuq taam nunam yuga. Aghnaq kilgaaqumeng ukigumalghii qemimeng. Aangqaallghiiit qungangitgun aagumalghii enkaam nagneghumalghii ingavek sivulighpigaghmun mengteghaminun. Kaasami nagneghluni nategghmun iitghumalghii. Taawa esghaamakangi malghugneghet ungaviget aywaan tunganganilnguut meketaghalghii. Tawavek ungavignun aywaan tunganganilngughnun iitghumalghii. Aangqaallghiiit lengaaghmeng nagaquusimalghiiit taagken alingyugluteng taaquusimalghiiit. Nunam amatum sukatelleghpigaa aghnaghaq talwa nukalpiganeng aglaamalghii mengteghaminun. Taana sukalnguq aghnaghaq tugunaqutkaqsaaqangat aghtughaqegkangat. Aghnaghaam kayalqiiraghmi kayalqaqegkangi nukalpigaat. Wetku kina kayalqiilghii taana nulightughyaghqaaq sukalngughmeng aghnaghaghmeng.

4Aghnaghaq mengteghaminun kaalluni iitghumalghii. Ungavigminun aglaghluni suugerngeni ikighsaqenni kelutangani iggasightaghaqeftuq nukalpigaqsa seghleghuqaghta. Aghnaghaam naani tuqlughluku pimakanga,

1. Esghaghhuqun

“Yeqay whanga gaaghlanga!” Naangan pimakanga, “Imukun sangavek gaaghyugllagsin?” Panigan akisimakanga, “Iwerngallu whangamneng gaaghyugtunga!” Taana aghnaghaq gaaghigasalghii. Naanga gaagtengwaaqsalghii. Aghnaghaq ugkellimalghii tunughtullghinaaneng quyngimeng. Ugusami angayuqani manisfikluki ugkemeng ellmi allakaghmi taagken iitghumalghii. Aqelqaqullghii neghlutek taaqsamek ungipamsugusimalghii. Tukaan aghnaghaam uygumalgutkennaluku atkugiisqughaghaqegkanga. Aqelqaan piiqegkanga, “Aglaghlunga alla tagikuma wetku tawani mataghhnaaghtunga.” Qayughllag’qun kaynguyugaqelghii mataghhneghmeng. Ellngallu aghnaalghii. Qenwat pilugugtuumalghii ingaghsimalghii aqelqaq, qavaghnipiggniluni.

«Unaami aghnaghaam tukaan nunalgutangita nagaqughluku aqelqaq kaasimaniluku kelgumakangat aqelqaghniighnaqniiluku. Llaaghanwha aghnaghaankuk aqelqaqullghii aglaamalghii aqelqaghniighnaqelghiinun. Taagken kilgaaquusimalghii. Kelgusimakangat naayghaq sungaghyuggiinaq aliilnguq. Taana naayghaq uzivluku uteghsaghqaat. Taagken aghulaquusimalghii. Aqelqaq aghnaghaq igleghsimalghii aqfaalaameng. Leganqun aga sivungani kilgaaqulghiinun ugleghutaquq sivulighpikaluni tukaa aghnaghaq. Naayghaq aliighwaaghyamegteggü qevuullighaamalghii. Taakwna kilgaaqullghii aghnaghaam naghughquumakanga. Iiwen naayghamun kaataquq sivulighpigaq tukuni kaasimakanga. Taagken qerngaagmek aghnaghaam tukuni sivuliqluku naayghaq uzivluku uteghsimalghii. Igleghsimalghii. Whaa mengteghat aliighwaaghyayegteki aghnaghaam tukuni pimakanga, “Enta ingavek mengteghanun kaarragkiiighutaghlluteng!” Aghnaghaam tukuni naghughlluku qevuulluni kilgaaquumalghii. Kaalluni aqelqaq uteghmun esghaghyaalghii taam nunaaghem sukallgha tukuni naghughlluku qevuulluni kilgaaquumalghii. Kaalluni aqelqaq uteghmun esghaghyaalghii taam nunaaghem sukallgha tukuni aghnaghaq uniteghllagumakanga, Nutemnguq tamakut esghapalghii aapsimakangat, “Naken uteghsin?” Aqelqaam akisimakanga, “Enan kingulighhaghma kaaskuyeng ungipaannaaghiisi.” Tukaa aghnaghaq kaalluni pimakangi esghapalghii nunalgutni, “Aqelqaq piyaqangiitaghsi. Matum nunaaghem yuga kayalqughaagaa. Sukateghllapigtuq. Kitum ingluknaanghitaa. Qerngaamtung naayghaq uzivaghpung. Tagimun uniteghllagaanga.”

«Kilgaaquutkaq kaatquusan qamaglluni qerngughusan enraq tughumghannaquumalghii. Taagken yuget mataghlluteng tughumghasimalghii. Aqelqaq ketfaghyan atkugtuumaghmi pimakangat tawaten tughumghanaanghinniluku mataghtesqelluku. Aqelqaam akisimakangi, “Whangkuta ima sivunemneng kenlanga nunaaghnun nutaan piyuggaanemta mataghsigatukut. Wetku alghighluku tawavek nunaaghamun pinemta

taawa mataghsaghqaaghtaqiinkut. Aglaghlunga alla tagikuma esghaghllle-qaghsi uvinka. Enngaataall tawani mataghlllequnga." Laaghanwha ugpeghsi-makangi aqelqaam tamakut yuget mataghtesqughwaalghiit. Tughumgha-makangat yuget aqelqaat atkugtuumaghnga. Aqelqaq imani iknaqeghllagtuq. Ilangi tunuvanghata ilangita atghaqluku mataawitaat iqunneghmeng. Aqelqaam kayalqughtagaa nunaaghem tamatum yuga iknaqellgha.

7Aqelqaghniineghmeng taaqsameng aglaghtuusimalghiit. Aqelqaq tukughminun aglaamalghii. Iteghyan tukaan aghnaghaam qevuulluku upughasimakanga iitghesqumaan ungaviget ilungitnun. Neneghmeng taaqsameng aghnaghaam tukaa iteghluni atkugiisqughaaghmakanga aqelqani. Aqelqaan pimakanga, "Ungipaataamken leganiitek sagiqu-taghpenga. Mataghhnaanghitunga. Aglaghlunga tagikuma yugusiq a esghaghllleqan natetulnga." Aqelqaq tukughmi uygumalqiinaghnaqenghatni piiqegkanga, "Qavaghniipigtaanga. Ingaghnaqunga." Atkugtuumaghmi ingaghutkelluku qavaasighwaaghaqelghii qavanghiteghngaaghmi.

8Unaami tukuni pimakanga, "Aglaghnaqunga. Sukallunga tagillequnga. Utaqanakevnga." Aghulaqumalghii aqelqaq. Igleghutkelluku aghnaghaq sumeghtaghaghaqelghii, "Miiwen inga quyngighghagput uglafquq. Naagu inga uyughaqa ighsanitalghii, paneghluni tuquuq." Uusneghwaaq quyngighqwaaghvikumtaani kaalluku agigsaqenni iitek kana quynighteng esghaamakanga. Quyngim awatangani guughngaghmi yuuk kaamgegni piginghi sivughtughaqeftii. Aghnaghaam igkaghaghluku kaasaghtughyami migu upughhnaqepiglluku waakestegpenaan teskanavek metngeqaghviksaqenni iiwennguq ama quyngim awatangani. Taagken aghnaghaam piyaqenni uyughani liisumakanga.

9Piyugmeng takuluku nayagan uyughani pimakanga, "Tawaten pisqelluten piiqsaghamken. Ahaam atghaghluten neghyaghtuultung." "Inga qantaghani tungtuusimakanga. Taana aagvikelteggü." Llaaghanwha tungtutamikun uyughaan nayani aagusimakanga. Mekelghiighem tungtutaani iisqaghmiigumakanga. Nayagan pimakanga, "Gaaghusaghtughnaqamken. Sivullgaaghnaqamken." Aghnaghaq uuvganeng taagken kilgaaqumeng ghhataamalghii. Mengteghamun kaasaghtughyami uteghmun uyughani iisqaghmilek tungtumeng esghaghyaqenni tungtunganeng maligsaaghaqeftaa uyughaan. Aghnaghaq piyugumalghii enkaam uyughani pimakanga, "Enankin yugulghiiten. Inglukusa-gusaghqaaghsimaaten yulgutevnun." Kaallutek aghnaghaq aftatkelluku tungtumeng gaaghumalghii. Ugusami neghutkelluku uyughani ungipamsugusimakanga aqelqaghniilleghmineng ataasimi nunaaghmi. Pimakanga uyughani, "Iitek tazinga aghnangusimayaghamken. Miitalgi mengteghaat sivulighpigaaguq. Ayumiini kaaskuvek wiin iteghpenang.

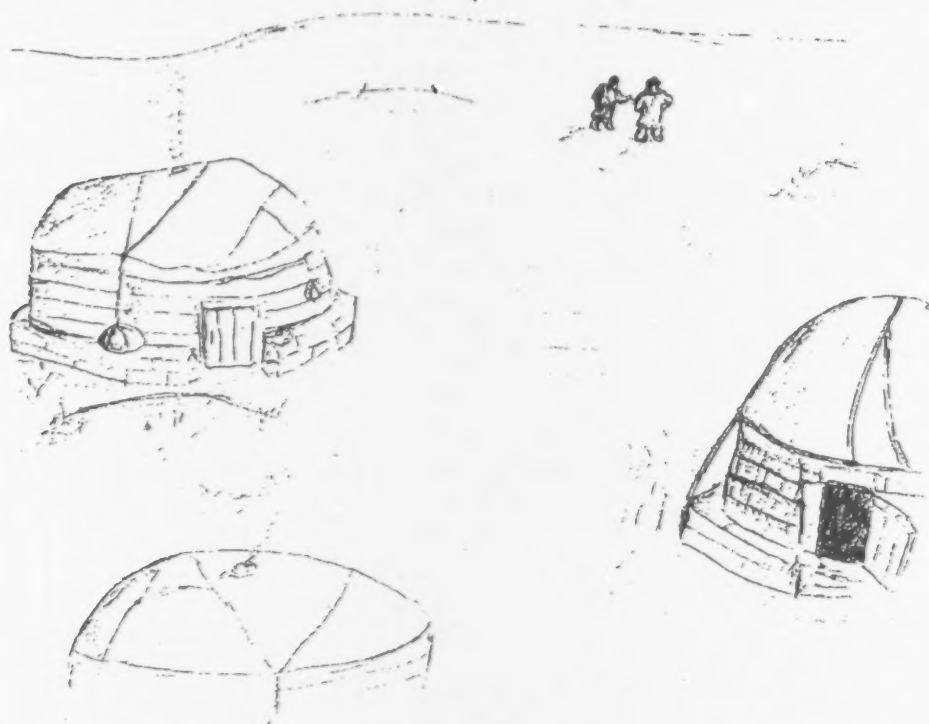
Uqeghhmi mataghnaaghtuten. Atkugiquvek upagullghiit pinaghaaten, 'Atkugiisqughaghaqaghpesinga. Taawa yugusiqa esghaghteggu!' Enkaam mengteghamun iitquvek esghaghnaaghan aghnaghqan. Ungaviganun iitquftek aghnaghaq pinaken, 'Amsikaghtesqughaghaqegkevnga. Enngaatall amsikaghnaqunga.' Naqamllu aqelqaghniighnaanghitaaten. Whanga apeghiiqaqaatnga. Ikiwan whanga aghnaq kayalqesimangitunga."

¹⁰Qavaghluteng unaami mekelghiighem nayagmi ayaviigha wanitalek tuguluku nayagmi apaatellghatun aghulaqumalghii. Wata palaghhaat qavat atughluki qemi q agigsaghqani kaasimakanga. Agigsaqenni neghllak esghaamakanga. Tawani aghuliighumalghii. Whanikuneghsiiimakanga. Iiwen siqineq ikaliiqaa, akulmi nunaaghem yuga qerngughuteghllagumalghii. Taagken aangqaasimalghiit. Katam siqineq tevigyan mekelghii qemimeng ukigumalghii kilgaaqumeng. Angqaallghiit akulangitgun igleghaamalghii ingavek sivulighpigaanun mengteghanun. Kaasami mengteghamun uqeghhmi aghuliighumalghii. Aangqaallghiit lengaghmeng nagaquusameng taaqusimalghiit. Pimalghiit, "Awituwaq aqelqaq akuwaaghniimna kaatuq." Enkaam tazingavek sivulighnun mengteghanun aglaghtuusimalghiit. Aqelqaq kaallghii upagumakangat. Upagut tagilaghaasata mekelghiighem aqelqam pimakangi, "Atkugiisqaqaghpesinga. Taawa yugusiqa esghaghteggu." Atkuni mataghsimakanga. Upagut whaten pinginaghii, "Ahaam aghulaqutek." Uvin'ganeng esghaalluteng nukalpibat aghulaqusimalghiit. Aghulaqusata mekelghii atkugluni iitghumalghii nategmun.

¹¹Iteghyalghiimi nategmun esghaamakanga aghnaghaq gaaghaqeftuq neqmeng. Imaninguq ineqsunaghtuq. "Kaay tagizin?" aghnaghaam pimakanga. "Qamavek ungavignun iitghi. Gaaghaqunga. Sukalluteng ugulleqii ugket." Llaaghanwha mekelghii iitghumalghii ungavigmun. Ugusami aghnaghaam angayuqani ugkemeng manisfikluki iitghumalghii ungavigmun. Iteghyan mekelghiighem aghnaghaq pimakanga, "Amsikaghtesqughaghaqegkevnga enngaatall amsikaghnaqunga." Amsikaghneghmeng taaqsan mekelghii, neghumalghii aleghquusimaghmek aghnaghaankuk. Qavaghluteng unaami aghnelqusi yataghqumalghii. Unaami aghulaqsaghqak. Naqamllu naagu aqelqaghniighyunghiitaat aqelqaq.

¹²Llaaghanwha qavaghluteng unaami quyngilegtimeng atghaamalghii mekelghiighem mengteghaanun. Kaallutek mekelghiighem nayagan upughasimakanga ukaani. Aghnaghaam ukuk esghapagyaqegni nayakullghii gginiik ataasiistukanik. Taagken kiyaghsimalghiit.

¹³Aghnaq aqsangluni ighniyalghiimi mekelghiighhaghmeng. Maaten ilangani yugat aviilluku nayaga qulilluni qulitusiini kuuvluku eslamun, iitghumalghii iqlighaghluni. Ukaaghan aapsimakanga, "Sameng



nenglaghyugaqsin?" "Nakaa, temngi neqangughaqa elpenengllu ama nunalgutevnengllu waamtilqa. Igleghsuggaanemta ima sivunemneng mataghsigaanniluta piiqegkemi. Naten mataghllanga kaynguyuga-qelghiinga mataghneghmeng, qayughllag'qun aghnaalghiinga." Ukaaghanllu neqangughluku uygumalleni ama mataghtesqughaalleni, qerngaagmek nenglaasimalghiik.

¹⁴Uyughani tagiyan pimakanga, "Unaami ukavek uughqan tunganganun esluhllequnga. Yugusiqa ivaghilleqaa tukughqaghhanun." Uyughaan aanghumakanga. Uyughani pilaataghaa, "Naqamllu whaa elpek pengegniighutaaten. Masingka nemetwhayaaghtaaten." Llaaghanwha unaami angyataghqameng akmagluni aghulaqumalghii uqegghmun. Kingunganeng uyughaa taghnughhanguhluni kiyaghsimalghii. Saama quyngit nulamalghiit.

¹⁵Qamagtuq.

A Girl With Her Younger Brother

¹There lived a girl who had a younger brother. The boy never went out; he always stayed inside. His sister would herd reindeer. When she went home, she would cook and she and her brother would eat. The young woman would exercise while she watched the reindeer. When she went home, she would cook and sew clothing. She would tell her brother to at least go out to the lee side. But the boy would never go.

²One day the young woman said to her brother, "I am going to leave you tomorrow. As you can see, you are worthless. Your pantry will be lost. You might also lose your house. I'm going to go try to look for someone to take care of me."

³They slept and the next day the girl left. She traveled a few days. When it became dark, she kept her walking stick upright and she ate from her food and went to sleep. When she woke up the next day, her stick would be slanted. She would go in the direction her stick was slanting. One day as the sun was setting, she peeked over a hill and saw a big village. In the center of the village the people were playing ball. The girl ran down from the hilltop. She went through the middle of the group playing ball, and she went to the first house. She went inside to the *nateq*. She saw two sleeping areas and went into the smaller one on the north side. She went into the sleeping area on the north side. The people playing ball heard a ringing noise, and they became afraid and stopped. The fastest person in the village, who was a girl even faster than the young men, went to her home. The men would try to marry that fast girl but they would fail. In competitions she would beat all the young men. Only the person who could beat the girl would be able to marry her.

⁴The girl who was the fastest runner in the village got to her house and went inside. She went to her sleeping area and opened the curtain, and she saw the girl who had left her brother and thought the girl was a young man without defect. The girl who was the fast runner called out to her mother and said, "I will definitely cook." Her mother said to her, "Why do you want to cook all of a sudden?" Her daughter replied, "I just want to cook." That girl usually never cooked. Her mother would be the one who cooked. The girl prepared the fattest parts of the reindeer. She served food to her parents and then she took her own food inside with her. She (the host-girl who was the fastest runner in the village) and her guest (the guest-girl who had left her brother) ate and shared stories. The host-girl urged the guest-girl to disrobe, so they could playfully tease each other. The guest-girl said, "After I go home and I come back, then I will take my clothes off." This was because, being female herself, the guest-girl was too shy to disrobe. Then finally the guest-girl put her parka on and lay down to sleep, saying she was really sleepy.

⁵The next day the host-girl's fellow villagers heard of the guest's arrival, and they wanted to challenge her, thinking she was a man. So the host-girl and the guest-girl went to the challengers. They were about to run in a race. They indicated to them a blue mountain that was visible. They were to go around that mountain and come back. And so they left. The guest-

girl started by running slowly. Just like that, the host-girl was ahead of everyone. As they got closer to the mountain, the guest-girl started running harder. She passed the other runners who had been ahead of her. As she was getting to the mountain, she caught up to the host-girl. Then they went around the mountain together with the host-girl leading. They continued on. When they were nearing the houses, the guest-girl said to the host-girl, "OK now, let's hurry to the houses!" The guest-girl passed the host-girl and ran as hard as she could. She got there, and she looked back at the host-girl, the fastest runner of the village, and she saw that she had really left her behind. The people watching asked her, "Where did you turn back from?" The guest-girl replied to them, "The people after me will tell you." The host-girl arrived and said to her fellow villagers who were watching, "It's not possible for you all to take on the guest. He beat everyone from here. He is the very fastest one here. There's no competition for him. We went around the mountain together. On the way back he really passed me."

6All the runners got back and got together and prepared to wrestle. Then the men undressed and started wrestling. The guest-girl went up dressed. They told her that "he" can't wrestle like that; they wanted "him" to undress. The guest-girl said to them, "We don't undress when we go to other people's land when it's our first time. Only when we come again do we take our clothes off. I will go home, and when I come back, you all will see my body, because then I will take my clothes off." She made the people who tried to have her undress believe that. The men wrestled with her even though she had her parka on. The guest turned out to be pretty strong. When some were beaten, others too had a hard time trying to beat her. The guest-girl beat all the village's strong men.

7After they were finished with challenging the visitor, they all went home. The guest-girl went home to her host. When she went inside, the host-girl treated her well, and she also let her inside the sleeping area. After eating, the host-girl tried and tried to have her guest take her parka off. The guest-girl said to her, "I told you already, and you are still trying. I won't take my clothes off. I will go home, and when I come back you will see how my body is." When the host-girl tried to tease her guest, the guest said to her, "I am very sleepy. I am going to bed." She lay down with her parka on and pretended to sleep.

8The next day the guest-girl said to the host-girl, "I am going back home. I will come back right away. Wait for me." The guest-girl left. As she traveled, she thought, "Maybe our reindeer herd has dispersed all over. Where is my brother, the lazy one? He must have died of starvation." She got to the hill where she usually would tend their reindeer and peeked over

and saw the reindeer. Beyond the reindeer was a person bent down wringing out the insoles of his boots. The girl approached him. As she was about to surprise him without him noticing her first, he went away farther beyond the reindeer. Then the girl realized that it was her brother.

9She approached him by walking and said, "I have been wanting for you to do this. OK, now go home and let's eat." Her brother said, "I have caught a caribou nearby. Let's pick that up on the way." So the boy took his sister to his kill. He picked up the caribou he had caught. His sister said to him, "I am going to cook for you. I will go first to the house." The girl started out by running. When she was nearing the house she looked back to see her brother carrying a caribou, and she saw that he was following her. The girl walked and said to her brother, "Since you are indeed a man, you are now ready to challenge your peers." They got to the house, and the girl cooked while she was butchering the caribou. When her cooking was done, while she was eating, the girl told her brother about her competitions in that particular village. She said, "I have found a woman for you over there. You'll see that she is in the first house. If it is as in the past, you mustn't enter. Take off your parka outside. When you take off your parka, say to those who came over, 'You all always want me to take off my parka. There! Look at my body.' Then when you enter the house, you will see your future woman. When you two get into the sleeping area say to the girl, 'You always want me to take off my clothes. I am now finally going to take off my clothes.' They won't challenge you. They already challenged me. Even being female, I didn't let them beat me."

10They slept and the next day the boy took her sister's walking stick that had a bell and went the way his sister told him to go. He took fewer days and got to the hill and peeked over, and saw that he had arrived. He saw a big village. He stopped there and waited for night. Just as the sun was setting, the people of the village gathered in the center of the village. Then they played ball. At sunset, the boy ran down the hill. He went through the middle of the group playing ball and went to the first house. He stopped near the house. When those playing ball heard a ringing noise, they all stopped. They said, "Maybe the guest from a few days ago has returned." They all went to the first house. They went over to the guest who had come in. The guest said to them, "You all keep wanting me to take off my parka. Now look at my body." He took off his parka. He said to them, "Now, go away." The young men saw his body and went away. When they went away, the young man put his parka on and went into the *nateq*.

11He saw that the girl was cooking food. She was really pretty. She said, "Oh, have you come? Go inside to the inner area." When she was

finished cooking, she served food to her parents and went inside her room. The young man said to the girl, "You always wanted me to take my clothes off, now finally I'm going to take them off." After taking his clothes off, they ate and talked. They slept and the next day they got ready. They were to leave the next day. Where were they who wanted to challenge the guest? Gone!

¹²So they slept, and the next day they went to the boy's home by reindeer sled. They got there, and the young man's sister treated her sister-in-law very well. The girl saw that the boy and his sister had the same face. They lived there.

¹³The girl got pregnant and when she gave birth, it was a boy. One day when everyone was gone, the young man's sister washed her hair and poured her wash water outside and came inside smiling. Her sister-in-law asked her, "What are you wanting to laugh about?" She said, "No, I am just remembering when I tricked you and your fellow villagers. I told you that, since the time of our ancestors, when we first visit we aren't to take our clothes off. How was I going to take my clothes off? I was too shy to take my clothes off because I am a girl." Her sister-in-law also remembered teasing her and trying to have her take her clothes off. They laughed together.

¹⁴When her brother came in, she said to him, "Tomorrow I will go toward the south. I will look for someone to look out for my well-being." Her brother agreed. She said, "You aren't someone to be worried about anymore. You are able to live on your own now." So the next day she packed some food and went south. After that, her brother had children and thrived. Their reindeer also increased.

¹⁵The end.

Nanughhaam Ungipaghii

Stories by Nanughhaq



Aghnaghaq Ulghaaghughtekaq

1Ungipaghaninguq imani aghnaghaq ugineghmeng ighsatalghii. Enngaataall angayuqiita aangghutaqsaqangat. "Aa-am, taawa esghaghamken! Aaningam!" Ataasimeng qavanghata llaaghanwha aanaqelghiit yuget. Upupeng ilanga yugem ugiksaqunigu llaaghanwha ilanganeng piyaghaat legan ataasimeng qavanghata piiqelghii, "Aa-am, aaningam! Taawa esghaghamken!"

2Qenwat nunaghllak qamagsimakanga. Taagken qamagsagu piit, "Aa-a, upupeng uniteltegu. Qaagna kelguulteggu." Amenam angyaq tamaghhaa kelgughaat kelgughaat. Apeghiighaat. Yataghqelluteng aghulaqut angyat tallimat. Amenam qemallnguq esnamun atghaghluni aghnaghaq ilagaatmeng aanqusalghiimi, "Angyat unegkughsii-ii, angyat unegkughsii-ii, nalignpesii-ii qaakeqaghllitnga!" "Enngaataall yugusin tespikani



yugusingaken. Akitukitkigu!" Aga aghulaqut. Ilangi kellataghtut. Iiwen ketaqut pilataghtuq, "Angyat unegkughsii-ii, angyat unegkughsii-ii, nalighpesii-ii qaakeqaghllitnga!" "Enngaataall yugusin tespikani yugusingaken. Akitukitkigu!" Aga aghulaqut. Ilangi pingayii ketut. Iiwen ketaqut aghnaghaq ilagaghaqelghii, "Angyat unegkughsii-ii, angyat unegkughsii-ii, nalighpesii-ii qaakeqaghllitnga!" "Enngaataall yugusin tespikani yugusingaken. Akitukitkigu!" Aga aghulaqut. Estamagneghi aga ketaqut. Iiwen ketaqut ilagaghlataamalghii, "Angyat unegkughsii-ii, angyat unegkughsii-ii, nalighpesii-ii qaakeqaghllitnga!" "Enngaataall yugusin tespikani yugusingaken. Akitukitkigu!" Aga aghulaqut. Tallimagneghi aga ketaqut. Ilagaatmeng alla aanqullaataghtuq, "Angyat unegkughsii-ii, angyat unegkughsii-ii, nalighpesii-ii qaakeqaghllitnga!" "Enngaataall yugusin tespikani yugusingaken. Akitukitkigu!" Aga aghulaqut. Iiwen ulghaaghughlluni qetgeghnaqaquq. Angayuqita piit, "Tagii-tagii-tagii, panikamken, tagii-tagii-tagii!" Qetgeghyalghiimi angyaq tamaghhaghmi aga uveghtuq. Ellnga masiisu ulghaaghughssimalghii. Taawanguq ulghaaghughtepigesnaamalghii.

1Tefaay! Qamagtuq.

The Girl Who Became A Sea Lion

1Once upon a time there was a girl who never wanted to get married. Her parents would agree to various men marrying her, but she would say to those men, "There I see what you're like! Get out now!" The men would sleep over once and they would leave. Some men would come and then others too would come and sleep over once, but she would say, "There, go out! I see what you're like!"

2Finally she had gone through the entire village. When she had finished with all of them, they said, "OK, let's go and leave her." So all the boats were called upon to go away. They got to them all. Five of them got ready and left. The girl went down to the beach and started singing, "You boats out there, you boats out there, one of you please let me onto the boat!" Those on the boat replied, "You get your body a body up there. Be proud of yourself!" They left. Another was leaving again. As they were leaving she said again, "You out there boats, you out there boats, one of you please let me on your boat!" Those on the boat replied, "You get your body another body (a man) up there. Take care of yourself!" They left. The third one was leaving. As they were leaving the girl sang, "You out there boats, you out there boats, one of you please let me on your boat!" Those on the boat replied, "You get your body a body up there. Be proud of yourself!" They

left. The fourth one was leaving and the girl sang again, "You out there boats, you out there boats, one of you please let me on your boat!" Those on the boat replied, "You get your body a body up there. Be proud of yourself!" They left. The fifth one was leaving. She started singing again, "You out there boats, you out there boats, one of you please let me on your boat!" Those on the boat replied, "You get your body a body up there. Be proud of yourself!" They left. She then became a sea lion and was about to jump into the water. Her parents said, "Come-come-come! You are our daughter after all! Come-come-come!" But she jumped in, and all of the boats capsized. She became a sea lion. Then she just became a sea lion.

3The end.

Ilagaan

¹Yugem nuliini pimakanga, "Enta saguyaghaagka tagivaqaghqek. Ilaga-qaghlanga." Llaaghanwha saguyak tuunaak. Ilagaatmeng aanqusalghiimi,

²"Pamiina-yii-yaa-aa-ngaa-ngaa

³Pamiina-yii-yaa-aa-ngaa-ngaa

⁴Kanani kanani Sivuqam saaghwaningii

⁵A-aa yugtaa qiyayugtaa

⁶Anenginaqlunii qiyayugtaa

⁷Kanani kanani Sivuqam saaghwaningii

⁸A-ngaa-ngaa, su-suq-piyaaq

⁹A-ngaa-ngaa, su-suq-piyaaq

¹⁰Kanani kanani Sivuqam saaghwaningii!"

¹¹Iiwenllu nepiighaquq.

¹²Tefaay. Qamagtuq.

Song

¹A man said to his wife, "OK, give me my drum. I'm going to sing." So she gave him the drum. He started singing,

²"Pamiina-yii-yaa-aa-ngaa-ngaa

³Pamiina -yii-yaa-aa-ngaa-ngaa

⁴Down there down there by Sivuqaq

⁵A-aa yugta wants to cry

⁶Cries to want a brother

⁷Down there down there by Sivuqaq

⁸A-ngaa-ngaa, splashing on the water

⁹A-ngaa-ngaa, splashing on the water

¹⁰Down there by Sivuqaq!"

¹¹Then he stopped singing.

¹²The end.

Talaka,

1Iiwleŋ yaywaalengiighhaq mekelghiighhaq quunpeng tukiita neghesigalkangat. Quunpeng ilaakwaaghmini kiyang neghaqelghii. Palaseketaghhaghmeng neghaqelghii. Vuvallanaqeneghmeggni ilagiisqughaghaqsaqangat. Ighsaghwaaghaqelghii. Anagulghaqegkangat aghtuneghmegteggü. Quunpeng yugem anaguleghaagaqegkanga.

2Maaten ilangani uksumi emta tawaten vuvallanaqsata, whaa apegghiighsaghyata, elŋgaanguq mekelghiiq unaghhaaneng an'giqaq an'giqaq an'giqaq. Unugtaaghlaga. Qenwat mamleghqwaagaa. Pimakanga yugem, "Saaqsin tawani?" "Qayughllak tukuunka vuvallanaqaqut. Enkaam iwhaniiqunga... Kagtaghtaghwaaghaqunga. Ilagiisqughaaghaqsaqangatnga, aghtuneghmegtengnga anaguleghaagaqegkangatnga." "Aa-a, enkaam elpek Talakangulghiiten." Kallagutkelluku



ilagaghyalghiimi, "Talaka Talaka Talaka, ay! Talaka-Talaka-Talaya-ay! Saguyagka kallagutaghsamkek-ay! Mumeghhaqa anagutaghsamkun-ay!" Nuna mumeghmineng tenpeyaqenni quupaghteghllagaa. "Tawaten ilagaghhaaten! Sivukluni amiigurat uugkut tenpenaketen mumeghpeneng. Taaqegkuvek taakwavek aywaanun egkwaanun ima kaaten pinaaghtut. Amenam aglaa. Tuulleqaaten."

1Llaaghanwha mekelghiiq aglaamalghii. Aglaghluninguq iteghyan piit, "Kiim nalleghiiatuten! Naken pizin?" "An'gighaunga." "Utaqaneghmeng aghtughluten qenwat neghutukut. Neghi!" Palaseketaghhaghmeng neghesluku taagken unulkusiq mekelghiiq qavaghpneni aghtesimakanga. Tegghumamalghii unulkusiq. Llaaghanwha aghsagu vuvallayeng napaghsamegtegggu piit, "Sughukaq qaagna kelgughhu!" Mekelghiiighhaam kelgughyaqenni yaywaalengiighhaam aksaqluni ungipaataqluki, "Ilagaquma aksaqlusi aanleghaalleghasi elpesi." "Aa-a!" Iwerngam qamagsamigu tagilaghaalluteng neghulluteng neghulluteng qamagtut. "Aa-a, mekelghiiighhaq saaqsin ilagaa! "Samengqun ilagaghlanga! Avangitunga." "Weni ilagaa getgeta' qaagkut ilagatangitneng." "Avangitunga." "Aa-a ighsaghwaaw tawani..." Nutaan anagunaqsaghaat. "Aa-a enta talwam ilagaqaghlanga!"

4Ketfaghluninguq saguyak kallagsimakek kallagutkellukek aanqusalghiimi, "Talaka-Talaka-Talaka-ay! Talaka-Talaka-Talaka-ay! Saguyagka kallagutaghsamkun-ay! Mumeghtaqa anagutaghsamkun-ay!" Ugatanga mumeghmineng tenpeyaqenni nenglu ifkaghteghllagaa. Yuget qimagutut egkwaanun. "Talaka, Talaka tawatenngam tawatenngam taaqingam taaqingam" Wanlegi ilagaghlaataamalghii, "Talaka-Talaka-Talaka-ay! Talaka-Talaka Talaka-ay! Saguyagka kallagutaghsamkek-ay! Mumeghtaqa anagutaghsamkun-ay!" Uughqan tungangakun mumeghmineng tenpeyaqenni ifkaaqautesaqenni yugtuumaghmi ellnga iiyakun aanqaghluni qimagumalghii. Naagu qimapigesnaamalghii.

5Qamagtuq.

Talaka

1An orphan wasn't fed by his host at all. He usually ate with his relatives. He would eat only a little bit. Whenever his relatives held a ceremony, they kept telling him to sing. The orphan constantly refused. They would hit him a lot with a stick. The host always hit the orphan with a stick.

2One time in winter, the orphans relatives were about to have a ceremony, and when they were ready, that young man stayed outside all day. It got to

1. Naten aatak.

be late in the night. It got dark. A man said to him, "What are you doing there." The young man said, "Because my hosts are about to have a ceremony, I am uh...I'm wandering around. They keep trying to get me to sing, and when I don't do so, they hit me with a stick." The man said, "OK, then you are Talaka." The man beat a drum and sang, "Talaka Talaka Talaka, ay! Talaka-Talaka-Talaya-ay! When I beat my drum-ay! When I hit my stick-ay!" When he hit the ground with his drumstick, the ground opened up. The man said to the orphan, "Sing like that! First hit the skin at the door with your drumstick. When you do that, go to the north side of the house and the same will happen. Now go home. But they will step on you."

3So the young man went home. When he went inside, his host said to him, "Oh, what took you so long? Where did you come from?" He said, "I was just out." His host said, "We couldn't wait for you anymore so we ate. Now you eat!" They let him eat only a little bit and the young man didn't sleep all night, and then morning came. He had been awake all night. So when the sun rose, they brought up their ceremony signal and said, "Go get all the guests!" The young man went to get the guests. He said to them, "When I sing, secretly go out." The guests said, "Yes!" So he went through the village and they came and ate and ate. The orphan's host said, "OK, you young man, go first!" The orphan said, "What can I sing! I haven't a song!" His host said, "Just sing other people's songs." "I have nothing." "OK then! Just keep on refusing there!" They were about to hit him with a stick. The young man said, "OK then! Let me sing!"

4He got up and beat the drum and started singing, "Talaka Talaka Talaka, ay! Talaka-Talaka-Talaya-ay! When I beat my drum-ay! When I hit my stick-ay!" He hit the ground in the front part of the *nenglu* and made it fall down. The people ran to the edge of the house. They shouted, "Talaka, Talaka that's enough! That's enough! Stop! Stop!" Instead he sang again, "Talaka Talaka Talaka, ay! Talaka-Talaka-Talaya-ay! When I beat my drum-ay! When I hit my stick-ay!" He hit his drumstick on the south side, and the *nenglu* fell to the ground on top of the people. He ran out through the vent. He ran away, never to be seen again.

5The end.

Wirim Ungipaghaa

Story by Wiri



!Kiyaghsimalghii ataasiq yuuk nunami tungangani avangilnguq nunalgutangilnguq. Ellngiinaqeltagghaq unangniilqegkanga taawangiinaq sikigginaghamun. Talwallu sikigmeng neqekelghii. Naqam quunpeng piyaniighaqelghii. Piyaavigmeng kaanneghmini ellmineng gaaghniighaqelghii. Gaaghniineghmeng taaqneghmini neghluni neneghmeng taaqneghmini ingliighluni qavaghaqelghii. Qavaghluni taghtuneghmini piyaagaqelghii. Unangluni uteghnineghmini unakegkani sikiget aftaluki aymaakengit gaaghaqegkangi amiiriit kinengllaghaqegkangi. Ingleghqaaluki naliini tanpeghqaaluki.

!llangani maaten unanguluku taghtughyami sumeghtaghaamalghii suvukluni esnighqwaghnaluni. Taagken aanluni esnam tunganganun aghulaqumalghii. Esnamun kaalluni igleghsimaluni esghaamakanga esnemi



unguvalghii tepenghhaq neghnavregaghhaq. Taana neghnavregaghhaq unguvaan tuguluku mengteghaminun aglaasimakanga. Taglaghluni kakighani mengtegham putugtaq amiq qepluni ukigsimakanga. Ukiglluku itemsimakanga. Itemlluku neghnaavregaghhaq unguvaan qipusimakanga. Kepluku almesitun petugumakanga kangighaanun.

3Taagken piyaalaataamalghii kilgaanun. Piyaavigmi unangllaataamalghii sikigmeng. Sikigtani akmighluku uteghniimalghii mengteghaminun. Kaalluni unakegkani sikik llimakanga egllum saaghwakun. Lliluku ellnga akitkun aqumumalghii. Aqumluni iimgutkani neghnavregaq pimakanga, "Enta saaqsin? Pisteminun unangkaqa aftagu!" Unangkaa sikik umyugamineng qayuutamun uuglluni ellmineng amiirighumalghii. Amiirineghmeng taaqluni ellmineng llaagit uglafqusimalghiiit ama ighneghiighumalghii. Uglafquneghmeng taaqsan yuuk pilaataamalghii, "Saaqsin pistemni gaaghutunga!" Yugem esghapagyaqminigu sikigem ayimsimakanganga ellmineng. Uughqaghluni qulmesiitmun kanaghquusi-malghiiit ellmeggneng, egllum qulangakun agaghsimalghiiit. Llaaghanwha yuuk ugket ugusata neghumalghii. Neneghmeng taaqluni pilaataamalghii, "Saaqsin pistemni ingleghtunga! Iteghnaqunga." Ellnga yuuk aanumalghii eslamun. Mulugpenani iitghumalghii. Iteghyalghiimi ungavik ellmineng apegghighsaamalghii. Iteghluni qavaamalghii.

4Unaami taghtughyami piyaalaataamalghii. Iiwennguq qemineng tevaquq meteghluk esghaamakanga. Esghaghluku yugem pimakanga, "Uuk aqelqaq! Natmun igleghtaqsin?" "Temngi maagun igleghtaqunga." Yugem pilaataamakanga, "Uuk weni whanga aqelqaqlaken! Atghaalta. Neghyaghtuulta." Taagken yugem aqelqani meteghluk mengteghaminun itghusimakanga. Kaalluteng iitghumalghiiit. Iteghluteng yugem upughasimakanga alqelqani meteghluk. Meteghluk utaqimalghii aqumluni sikigem amiiraakun. Yuuk pimalghii, "Saaqsin pistemni? Aqelqaq gaaghutigu." Llaaghanwha sikigem neqangit ellmeggneng ketfaghluteng ugkelliiqelghiiit. Ugkelliluteng ellmeggneng qulmesiitmun iteghluteng agaghsimalghiiit egllum qulanganun. Meteghluk aqumluni qiivaqwaaqelghii uzimun. Mengtegham ilungani aghtughaqelghii esghaanneghmeng kitum yuuk apegghighsaataqagu. Neneghmeng taaqluteng iitghumalghiiit.

5Qavaghluteng unaami taghtughluteng neghluteng aghulaqumalghiiit. Yugem meteghluk pimakanga, "Whanga piyaanaqunga kilgaanun. Elpek navek pinaqsin?" "Whanga akingan tunganganun ivaghiiqunga nemeng." Taagken pellghusimalghiiik. Yuuk aygumun aghulaqumalghii. Meteghluk akingan tunganganun aghulaqumalghii. Meteghluk pengughqameng talughlluni yuuk iighulluku esghapagumakanga. Talughhneghsimakanga.

Talughsan qemimeng meteghlluk taayughqumalghii yugem mengteghanun. Kaalluni mengteghamun iteghluni aqumumalghii. Yugtun ellngallu pimalghii, "Enta pistemni gaaghutinga! Neghnavregaam avelghaqinaamakanga iwernga wataqun. Qenwat aghtughluni meteghlluk qefliqumalghii. Uzimun mengteghaq ivaghivikumakanga. Sunanguq taana esghaghaa kangighani petugluni amiq uumwaaqaaq. Meteghllugem ketfaghluku itemsimakanga. Saaghsaqminigu esghaamakanga neghnavregaghhaq unguvaaqeftuq. Meteghlluk sumeghtaghaamalghii, "Unangwaaqsengalghii yugem kayutnga." Meteghllugem qesugraghluku almesiistun amiq iimgumakanga. Neghnavregaq qesugraqani iimgusimakanga. Nengakun petugluku aanluni aghulaqumalghii. Yuuk unangluni uteghniimalghii. Kaalluni unangkani eglum saaghwakun lliluku pimalghii, "Saaqsin pistemni? Gaaghutinga!" Avelghaqinaamakanga. Alla pilaataghaa. Aghtuumakanga. Mataawisamigu amiq ketfaghluku saagsaqminigu iimguqani esghaamakanga qesugraghluni. Taagken almesillaataamakanga. Ellmineng apegghiighsaghluni lliighlaataamalghii.

«Tefaay!

The Helper

1 There lived a man who had no one else living in his vicinity. He was all alone and hunted only for squirrels. He even had squirrels for food. He always hunted on the tundra. When he returned from hunting on the tundra, he would cook for himself. After cooking, he would eat, and after eating he would take out his bedding and go to sleep. When he woke up, he would go hunting. He would get a catch and go home and cut up the squirrels he caught and cook the carcasses and dry the skins to use as bedding or for a hide.

2 One morning when he woke up, he decided to walk on the beach before going hunting. Then he went to the beach. As he was going along the beach, he saw a little live crab that had just washed ashore. He took that crab to his home alive. He went home and took down skins that were sewn together. He undid the skins and wrapped the crab in them alive. After wrapping it, he placed it as it was in the corner.

3 Then he went out hunting to the tundra again. In his hunting areas he caught a lot of squirrels. He packed up his squirrels and went home. He placed his catch by the stove. He went to sit on his log headrest. To the crab he had covered he said, "What are you doing, my helper? Butcher my catch!" His squirrel catch went by itself on the tray and skinned itself.

After skinning itself, the skin scattered in all directions and took out the guts. After they scattered, the man said, "What is my helper doing? Cook for me!" The man watched the squirrel break itself. It got up to the pot by itself and put itself over the stove. When the food was cooked, the man ate. After eating he said again, "What are you doing, helper? Make my bed! I'm coming in!" The man went outside. In a little while, he came inside. The bedding had already been prepared by itself. He went to sleep.

4The next day after waking up he went hunting again. But just after going over the hill, he saw a raven. The man said, "Oh, a guest. Where are you heading?" The raven said, "I'm just traveling." The man said again, "Oh, let me take you as a guest! Let's go home and eat." So the man brought the raven as his guest inside his house. The raven waited, sitting on the squirrel skins. The man said, "What are you doing, my helper? Cook the guest some food." So the flesh of the squirrels came out and prepared themselves. They placed themselves in the pot hanging above the stove. The raven sat down looking everywhere. He couldn't figure out who was preparing things for the man. After eating, they went farther in the house.

5They slept, and the next day after waking up they ate and went out. The man said to the raven, "I'm going to hunt in the tundra. Where are you going?" The raven replied, "I'm going to look for a home on the south side." They separated. The man went north. The raven went to the south side. The raven went just over a hill and hid from the man and watched him. He waited for him to go out of sight. After he went out of sight, the raven hurried to the man's house. It went inside and sat down. Just as the man, he said, "Oh helper, cook for me!" The crab ignored it. When the crab did not respond, the raven became enraged. He searched all around the house. He saw a piece of skin wrapped up and fastened down in the corner. The raven brought it out and opened it. When he looked into it, he saw a live crab. The raven thought, "This must be the man's helper." The raven pulled off the crab's legs and replaced the crab in the skin as it had been. He tied it into place and went out and went away. The man caught squirrels and came home. He placed his catch by the stove and said, "What are you doing, my helper? Cook for me!" Nothing happened. He said it again. It didn't do anything. When it didn't respond, he took the skin and opened it and saw that the crab's legs had been pulled out. Then he lived as he had formerly lived. He looked out for himself from then on.

6The end.

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Ungipaghaghlanga

LET ME TELL A STORY

Sivuqaq qantaghantepiglleghhii
Paamken Ruusemeng. Yupiget
Sivuqaam qiighqaani kiyaghlleghhii
ama tespamkughhmiitlu qantaghanu-
tepiglleghhiiit ulumegteggunllu kiyagh-
taalleghmegteggunllu. iwerngaun
igleghalleq maghqatngalghii.
Ungipaghaatet maakut aapghiit
unangiillghatlu akilpegallghatlu
tazimani tawatelkutkenniluku ama
ungipaghaghyuneghtulangat.

Ukuni qerngughqelleghni Petuwaam
kelguvikii pinighnallghi Yupiget
ungipaghallghat. Mumighquaqii 35-
eghyaget ungipaghaatet Amarakaghmiit
Yupigitnun atightughyugnaghtesqelluku
ama Laluramkestunllu. Ungipaghaatet
maakughmiit teruwiiliqaqiit ama Petum
aghvinlegyaget atightuqaqiit Yupigestun
CD-kun.

Alaska's St. Lawrence Island lies just
fifty miles off Russia's Chukotka
Peninsula. The Yupik people who live on
the island and on the far eastern tip of
the Siberian cape, though now separated
by an international border, are members
of closely related families with a
common linguistic and cultural heritage.
The stories written in this book and
read aloud on the accompanying CD
reveal not only a shared history of
hunting and trade, but also a rich
tradition of oral folklore.

In this collection, Christopher
Koonooka of Gambell presents the
art of Siberian Yupik storytelling.
He transliterates 35 Chukotkan
tales into the writing system of St.
Lawrence Island and provides English
translations. The stories are beautifully
illustrated by local artists, and on
audio CD Koonooka reads six of them
in Yupik.



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